# HAND-BOOK ON TEACHING

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# HAND-BOOK

FOR

# SUNDAY-SCHOOL TEACHERS.

By JOSEPH ALDEN, D.D., LL.D.,

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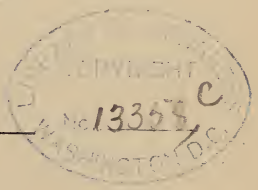


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THIS work is designed for a very important class of Christian workers—a class among whom a wide diversity of culture is found. It presents such truths connected with mental and spiritual growth as will render the teacher more efficient in his work. Whatever promotes the teacher's mental and spiritual growth will make him a better teacher. A severely systematic arrangement of topics has not been aimed at. The book is so constructed that it can be studied in those fragmentary hours which even the busiest can command.

It is not a book of rules, but of thoughts that may help the teacher to form rules for himself —a more excellent way than to receive them from others.

NEW YORK STATE NORMAL SCHOOL,
*December* 1, 1871.

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# HAND-BOOK ON TEACHING.

## CHAPTER I.

### TRUE IDEA OF EDUCATION.

THE object of the Sunday-school teacher is to restore to the soul the lost image of God. Milton regarded this as the end of education. The truths revealed in the Gospel make the attainment of this end possible. The design of the Gospel is to make perfect men in Christ Jesus,—men prepared for every good work.

In order that one may become a perfect man, all his powers must be developed and disciplined and directed aright. This requires that his intellectual as well as his moral or religious

powers should be developed, disciplined, and directed aright.

The Sunday-school teacher's work is, therefore, not confined to the communication and inculcation of certain religious truths. He is to endeavor to make his pupils perfect men in Christ Jesus—he is to aid them in forming a perfect character. Hence he is to have regard, so far as may be, to their physical and intellectual as well as to their religious culture.

There is, in truth, no ground for the distinction commonly made between religious and secular education. Religious duties comprehend all the duties of man. All our voluntary actions have a moral character—have relation to duty. What are termed duties to ourselves and to our fellow-men, are also duties to God. It is God's will that we should take care of our bodies, and hence it is his will that we should acquire the knowledge necessary for that purpose. It is God's will that we should use our intellectual powers in the perception of truth, and in

the performance of duty—hence the duty of cultivating those powers.

The development and discipline of his intellectual powers is a prominent part of man's so-called secular education. From what has been said, it appears that it is a part of his religious education. It is embraced in his religious education as the less is included in the greater.

While the main object of the Sunday-school teacher is the formation of a religious character, and while his main instrument is religious truth, he is to have reference, in his work, to the formation of all the habits, physical, intellectual, social, as well as religious, which go to make a perfect man. Hence all the knowledge and skill required by the secular teacher, will be of advantage to him.

His labors are not confined to the hour spent with his class on the Sabbath. He is a laborer together with God in the work of education. He will endeavor to influence minds in the circle to which he belongs, and in the family

of which he is a member. It is the design of this volume to call his attention to some truths which will aid him in his work as an educator.

As the mind is the material on which he is to act, he needs to know something about it, just as the farmer needs to know something about the soil he cultivates.

The plant is wisely cultivated when the gardener has regard to its natural laws of growth, —when he endeavors to make it such a plant as it was designed to be.

Man is wisely cultivated when those means are used, which are adapted to make him such a being as he was designed to be.

The educator needs to know what the mind was made to do, and how it was made to do it. This can be learned by the study of his own mind, and of the minds of others as revealed by action.

Every one, by observation, learns something about the body and how to deal with it; and

every one can, by observation, learn something about the mind and how to deal with it.

The teacher is to aid the mind of his pupil to do what God made it to do, and thus to aid him to become such a being as God designed him to be.

It is of the utmost importance that he should have a clear idea of the end to which his efforts should be directed. Unless he have a clear idea of the end, there can be no wise adaptation of means for the attainment of the end.

The teacher cannot too soon dismiss the idea that the end of education is the attainment of knowledge, and that the work of the teacher is to communicate knowledge.

The acquisition of knowledge sustains to education the relation of means to an end. By acquiring knowledge, the mind is exercised, and thus its growth is promoted. Exercise is the law of bodily and of mental growth. Much depends upon the kind of exercise.

If knowledge could be poured into the mind

as water is poured into a vessel, it would not educate the mind. When the mind puts forth vigorous and well-directed efforts for acquiring knowledge, its powers are developed and disciplined, and the knowledge acquired serves to direct its subsequent activity.

When it is said that knowledge expands the mind, the meaning is that the mind is improved by the exercise of acquiring knowledge, and by the exercise which that knowledge prompts and directs.

The mind is educated when it is in a condition to do what God made it to do.

There is an analogy between the education of the body and the education of the mind. The members of the body are educated when they are in a condition to do what they were made to do. The hands are educated when they have acquired the strength and flexibility requisite for performing their appropriate offices. The legs are educated when the muscles and tendons are developed and brought under the

control of the mind, so that voluntary locomotion is feasible.

We have all observed the process by which this condition of the hands and the legs is secured. The educational process was difficult and long continued. Success was the result of many efforts accompanied by many failures.

These efforts must be put forth by the subject whose limbs are to be educated. No amount of lecturing on the anatomy of the hands and legs, and no amount of exercise of the hands and legs of the teacher, will accomplish the desired end. No amount of riding will enable one to walk. One learns to walk by walking, and in no other way.

The mind is educated when its powers are developed and disciplined, so that it can perform its appropriate work. The condition of growth with respect to mind as well as with respect to body, is voluntary exercise. The acquisition of knowledge furnishes a portion of the requisite exercise.

Effort on the part of the teacher will not supply the place of effort on the part of the pupil. The teacher may tell the pupil what to do and how to do it, but he cannot do his work for him. The work of education must be done by the pupil. All true education is self-education.

The pupil's efforts for the acquisition of knowledge should be so directed, that they may constitute appropriate exercises for the development and discipline of his mind. Skill in thus directing the operations of the mind, is the skill of the mind-former. The true teacher is a mind-former. He gives to the mind its form and pressure.

## CHAPTER II.

### MENTAL DEVELOPMENT AND DISCIPLINE.

WE have seen that the mind is to be developed and disciplined, so that it can do what God made it to do. What is meant by development and discipline?

The body is born with a capacity for walking. When one has acquired sufficient strength for walking, and the requisite skill, the capacity for walking is said to be developed. Observe, mention is made of strength and skill. A man may have strong legs, but if they are not subject to his control, they will not be of much use as instruments of walking. When the muscles are completely obedient to the will, the power of walking may be said to be developed and disciplined.

So our mental powers are developed and

disciplined when they are strong and under control.

The object of the teacher is not to make a geographer, or a mathematician, or a linguist, but a man thoroughly furnished for every good work.

Useful knowledge is that which gives due exercise to the mind while acquiring it, and gives right direction to the subsequent activities of the mind. Knowledge is power so far as it prompts the mind to action, and gives a right direction to that action.

In order to right mental culture, the first thing to be known is what the mind was made to do. The mind is self-active; it cannot be in a state of inaction except when the body is in a swoon, and, perhaps, in a sound sleep. It is not proposed to consider all the acts the mind is capable of performing, but only some of the more important ones. We shall consider these, that we may see what conditions are necessary, in order that they may be performed in the best way.

We may ask, What can the mind do? or what faculties does the mind possess? The two questions amount to the same thing. To say that the mind can do certain things, and to say that it has a faculty for doing them, is saying the same thing. In the one case, the attention is mainly fixed on the mental acts, and in the other, on the power by which those acts are performed. If the mind can do certain things, it, of course, has power to do those things.

Some use language that would imply that the faculties of the mind are something distinct from the mind—that the mind is composed of faculties. It is important that the teacher have clear ideas on this subject.

The mind has the faculty of perception, the faculty of memory, the faculty of reasoning, and many other faculties; that is, it can perceive material objects, it can remember past events, and can infer a truth from other known truths. When the mind is perceiving external objects, it is said to be exercising the faculty of percep-

tion. When it is recalling past events, it is said to be exercising the faculty of memory. When it is inferring a truth or truths from other truths, it is said to be exercising the faculty of reasoning. When we say we are cultivating a certain faculty, we mean that we are exercising the mind in performing a certain class of acts. Our attention should be given to the operations of the mind, which are realities, and not to the faculties, which are merely names.

We will now consider some of the things which the mind was made to do, and what are the conditions necessary in order that it may do them most effectively. We can thus learn how to use our minds to the best advantage. It is desirable that the owner of a sewing machine know how to use it to the best advantage: much more is it desirable that the owner of a mind should know how to use it to the best advantage.

The mind was made to know. Some persons will think that a definition of knowing ought to

be given. Some have been led to think that the first thing in every study and in every department of study, is to commit a definition to memory.

The object of a definition is to tell what a thing is; and if it does not tell what a thing is, it is of no use. You can never tell what a thing is before you know what it is; hence, knowledge must go before definitions.

There are some things which we know, but which we cannot define. We all know what knowing is, but no one can give a formal definition of knowing. He may say that "knowing is being certain that something is." What is "being certain that something is?" Is it any clearer than the term knowing? Does any one know what knowing is any better, in consequence of being told that it is being certain that something is? I think not.

In chemistry there are certain simple substances which are incapable of analysis; and so in mind, there are simple operations that

cannot be defined ; and attempts to define them are only words without knowledge. The act of knowing is one of those operations. It can be known only in consciousness, that is, by having experience of the operation.

The mind can know material objects. It knows that they exist, and that many things are true respecting them. Existence cannot be defined.

The mind acquires a knowledge of material things by means of the senses. The senses are the instruments of the mind. The eye is an instrument by which the mind sees. The eye is an instrument as truly as the telescope is an instrument. Separate the eye from the mind, and it cannot see, any more than the telescope can see. A similar remark may be made respecting the other senses.

We often meet with the phrase, "the education of the senses." What is meant by it? It is plain that the senses, that is, the material organs of sense, cannot be educated apart from

the mind. They may be kept in a healthful state; but a healthful state of the eye or the ear is not a condition or state of the mind. It is a condition or state of certain portions of the body. What is called the education of the senses, is really the education of the mind. The senses are said to be educated when the mind has been trained to use them aright—when the mind has acquired the power and the habit of accurate perception by means of the senses.

The power of accurately perceiving objects is acquired by exercise—by trying to perceive accurately. What do we do when we try to perceive accurately? What do we do when we wish to acquire an accurate knowledge of the appearance of a visible object? We look at it, fix our attention upon it, and continue to look at it till we see it clearly.

The education of the senses, then, consists in forming habits of attending to the objects of the senses—in other words, in forming habits of accurate observation.

The first habit that the young should be led to form, is the habit of attending to objects around them, and to what is going on around them. To repress the natural curiosity of a child is to do it a great injury. Habits of observation and of investigation should be encouraged, even at the expense of broken playthings and household quiet. No knowledge is so thoroughly one's own as that which is spontaneously acquired. In early childhood, nature would fain be the child's instructor. She does not meet him with formal and, to him, incomprehensible definitions, and systematized knowledge. She meets him with individual facts in great variety.

The majority of persons grow up without habits of accurate observation. Hence they are ignorant of many things, a knowledge of which could have been acquired without effort. No opportunity of leading the young to form habits of accurate observation, should be lost.

What is commonly called object teaching

consists in calling the attention of the pupil to material things. Its chief utility consists in forming a habit of attention to material objects. The knowledge gained is of small importance compared with the formation of the habit of attention.

In order to form a habit of attention, the objects set before the pupil must be such as will add to his knowledge. If objects with which he is familiar are placed before him, and the questions asked point to nothing unknown to him, he may answer those questions; but the lesson will simply be an exercise in vocal utterance. The pupil will soon grow weary of the exercise. It will not tend to increase his power of attention.

It is not contended that every question relating to an object presented to a pupil, should direct his mind to a fact previously unperceived. Attention may be called to known truths as the basis of inferring other truths, or for the purpose of leading to the perception of analogous

truths. It is only when such questions are asked without any ulterior object that they are exceptionable.

The proverb, "Physician, heal thyself," is applicable to the teacher in every department of his work. The teacher must possess habits of observation himself, if he would be successful in his efforts to lead others to form them.

## CHAPTER III.

### PERCEPTION OF SPIRITUAL TRUTH.

WE have seen that the mind can perceive external material objects, and that the extent and accuracy of its perceptions depend, in a great measure, upon its habits of attention. Material objects are not the only objects it can perceive. Sense-perceptions do not constitute the whole of our knowledge.

The mind can perceive a great many truths which do not pertain directly or indirectly to material objects. There are subjects of knowledge, realities, which are not material. The mind and its operations, the truths of mathematical science, the existence and character of God, form subjects of knowledge entirely independent of matter. Truths pertaining to these and to similar subjects may be termed spiritual

truths, as truths pertaining to matter may be termed material truths.

How does the mind proceed in perceiving these truths? What can be done to cause it to perceive them to the best advantage?

Some of these truths are seen directly—intuitively—as soon as the mind looks at them, that is, as soon as the attention is directed to them.

You know that you, that is, your mind, exists. How do you know it? You never saw your mind by the eye, nor felt it by the sense of touch, and yet you know that it exists. You do not believe that it exists; you *know* that it exists. You know it by a direct and necessary knowledge. If asked how you know that you exist, you can only say, "I know that I exist."

All our first knowledges of spiritual truth are thus direct, intuitive perceptions.

Truths thus directly seen are called intuitive truths. The term intuitive is not used with reference to the nature of the truths perceived,

but with reference to the mode in which the mind perceives them.

There are intuitive truths in every department of knowledge. The first facts in relation to every science are perceived intuitively. If we could not perceive facts intuitively, we should have no facts to draw inferences from. All our first knowledges are intuitions.

It is not meant that such truths are native to the mind; but that the mind perceives them as soon as they are set before it.

Such truths are also called self-evident truths, because they do not require proof. They cannot be proved, because nothing plainer or more evident can be set before the mind.

Intuitive truths—those that are really self-evident—are admitted by all men to be true. No one has a right to regard a truth as self-evident unless it is received as such by all those to whose minds it has been presented.

Attempts have sometimes been made to prove self-evident truths. The effect has

always been to produce confusion in the mind.

When we wish to present truths to other minds, we must see whether those truths are self-evident or not. If they are clearly self-evident, then we have nothing to do to secure their reception by any sane mind, except to set them before that mind.

The statement that we ought to do right is a self-evident truth. The attempt to prove this proposition has led to many errors. When a right action is set before the mind, and the question is asked, Why should I do that act? the sufficient answer is, Because it is right. It is quite as reasonable to say we should do an action because it is right, as to say we should believe a proposition because it is true. No one thinks of asking for a reason for believing a true proposition, and no one should think of asking for a reason for doing right. There are evil consequences which may follow a failure to believe what is true, and to do what is right, but

those consequences have nothing to do with the grounds of believing and of well-doing.

When a truth is really self-evident, we need not fear to present it to young minds. If it is clearly stated, they will receive it. Whenever we are about to state a truth to our pupils, we should consider whether it is a self-evident truth or not. If it is, all that is needed is simplicity of statement. Care must be taken not to state as self-evident, truths that require proof.

It has been affirmed that the proposition, "There is a God," is the expression of a self-evident truth. There are those who deny that there is a God. Hence we are not authorised to regard the proposition as self-evident. We are authorised to treat as self-evident only those truths which are admitted by all to be true—admitted either by word or deed. Some, by words, deny intuitive truths which, by deeds, they admit. It is a self-evident truth that we are free moral agents, and that we are to blame

when we do wrong. There are those who contend that all our acts are the result of a fatal necessity, and hence, that we are not to blame for them. Let any one steal the pocket-book of one of these men who deny man's free agency, and he will show by his actions that he believes the thief is guilty, and deserves to be punished.

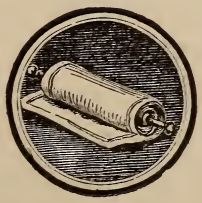
What shall we do that we may have a clear perception of intuitive truths? We must fix our attention upon them. That is all that we can do. We have only to look at such truths to see them. The more sharply we look, the more clear and numerous will be our perceptions.

Clearness of perception is of the utmost importance. The perceptions of many resemble those of the half-healed blind man who saw men as trees walking.

We learn to see clearly, by trying to see clearly—by fixing our attention steadily on the truths seen. We shall be aided in our attempts

at clear seeing, if we attempt to give verbal expression to our perceptions. We often find it difficult to express a truth which we seem to see clearly. The difficulty is owing to the fact that we do not see the truth clearly. The attempt to express it revealed the fact of imperfect perception.

Whenever you have truths which you wish to communicate to your class, give formal verbal if not vocal expression to them before you go before the class. Clearness of perception leads to clearness of expression, and clearness of expression leads to clearness of perception on the part of those addressed.



## CHAPTER IV.

### INDIRECT PERCEPTION.

WE have seen that the mind perceives truth directly—intuitively. All its first perceptions are intuitive. If we had no intuitions, we could have no inferences.

The mind can draw inferences. Having seen some self-evident truths, it is thereby enabled to see other truths that are not self-evident. For example: Snow has fallen in the night to the depth of six inches. You look out in the morning, and see the ground white with snow. This is a direct or intuitive perception. You see the snow by looking at it.

You also see that the snow in the street has been disturbed since it fell. This is also a direct perception. You say, "A horse and sleigh have passed since the snow fell." How do you

know that? you did not see the horse and sleigh pass. You saw the marks in the snow, and inferred that they were made by a horse and sleigh. The proposition, "A horse and sleigh have passed," is not a direct perception, but an inference. You have seen similar marks in the snow, which you knew were made by a horse and sleigh, and you infer that these marks were made by a horse and sleigh.

The steps in this process were as follows: First, a perception of the marks in the snow; second, a recollection of former marks caused by a horse and sleigh; third, an inference from analogy grounded on the principle that like causes produce like effects. The three steps thus taken in this case are, a direct perception, recollected knowledge, and an inference from analogy.

This process is very frequently performed by the mind. We are constantly drawing inferences—seeing things to be true in consequence of having seen certain other things to be true.

You hear an organ in the street. The truth expressed by the proposition, "There is an organ in the street," is not a direct perception, but an inference. You hear a certain sound. That is a direct perception. You have heard similar sounds which you knew were caused by an organ. That is a recollection. You infer that these sounds are caused by an organ.

You see an inscription on a wall. You say, "Some person wrote that inscription on the wall." There is the direct perception of the inscription. There is the recollection of the fact that similar inscriptions were made by a person, and the inference that the inscription before you was made by some person.

You see a person who gives indication of a fondness for intoxicating drinks. You infer that he will probably become a drunkard. The process in this case is the same as in the cases mentioned above. There is a perception of the fondness of the man for alcoholic beverages, the recollection of similar cases resulting in

drunkenness, and the inference that this will result in drunkenness.

You have now seen the two ways in which the mind acquires knowledge—by direct perception, and by inference.

It may be asked, Does not the mind acquire knowledge by reasoning?

Inferring is reasoning. The process of reasoning has been described above. It is quite a simple process. It is a process that is performed by the child many times every day.

The examples given above furnish the type of the largest portion of all our reasonings in regard to the practical affairs of life. In nine hundred and ninety-nine cases out of a thousand, what are called the conclusions of reason, are inferences from analogy. The truth of this remark can be readily tested by the records of experience.

All the conclusions founded on experience are inferences from analogy. The physician has a patient. He prescribes a remedy. He

is guided by his experience, he says. But what is the exact state of the case? He has had, at a former time, a patient suffering in a similar manner, with similar symptoms. A certain medicine cured him. He infers that the same medicine will cure his present patient. The inference is an inference from analogy.

The statesman adopts a measure for the benefit of the country. He has found that a similar measure benefited another country, hence he infers that this measure will benefit his country. The conclusions of the statesman are inferences from analogy.

It may be said, Does not the mind arrive at truth by the process of induction? Are not a large portion of the truths of science arrived at by induction?

Yes; but let us see what the process of induction is. You discover a new metal. You drop a piece of it in water, and it sinks to the bottom. You drop in another piece with the same result. You repeat the experiment several

times, and come to the conclusion that all pieces of that metal will sink in water. The conclusion is an inference from analogy. You saw several pieces sink, and inferred that all similar pieces will sink.

It may be asked, Does not judgment inform us of some truths? The fact that the phrase, "judgment and reasoning," is used by some writers, may lead the reader to suppose that judgment, as well as reasoning, is a source of knowledge. What is meant by judgment?

Judgment is the power of the mind to judge. What is judging? what does the mind do when it judges?

You judge it to be wise to do a certain thing; in other words, you come to the conclusion that it is wise for you to do a certain thing; in other words, you infer that it is wise for you to do a certain thing. Judging is inferring. We use the term judgment to mark a conclusion that results from the consideration of numerous and, perhaps, apparently conflicting

facts or truths. A man of sound judgment can come to a wise conclusion, can draw an accurate inference, from facts that are complicated and somewhat obscure.

Many men can infer correctly in simple cases —where the facts are simple and clearly seen. Few men can infer correctly when the facts are complicated and conflicting.

It still remains true that there are but two ways in which the mind, by its own action acquires knowledge—by direct perception, and by inference.

## CHAPTER V.

### KNOWLEDGE AND BELIEF—GROUNDS OF CERTAINTY.

WE have endeavored to give an analysis of the process of reasoning. To give an analysis of the reasoning process is to state what we do when we reason. Our object has been to show that it is a very simple process. Many perform it without being aware of the steps they take. A knowledge of those steps will enable them to reason more skilfully.

You will observe that an inference cannot be drawn from one truth. There must always be two or more truths present to the mind when an inference is drawn. The truth of this assertion, and of every assertion relating to the mind, must be tested by the reader's experience.

You see a stone fall on a man's head. You infer that it will injure him. Here you seem to draw an inference from a single fact—the falling of the stone. A moment's reflection will show that this is not the case. If you had never seen a stone before, and of course knew nothing of its comparative gravity, you could not tell whether it would injure the man's head or not. When you see the stone strike the head, and infer consequent injury, your inference is founded on knowledge previously gained. Recollected knowledge is a part of the ground of inference in this case, as well as in those cases mentioned in a former chapter.

There is one other method by which knowledge is acquired, viz., testimony. All the original knowledge acquired by the mind, is acquired by direct perception and by inference. Besides the knowledge thus acquired, there is that received on the testimony of others.

A large amount of the knowledge we possess is from this source. Nearly all our knowledge

of the natural sciences is received on the testimony of men of science. Few make original investigations. Few observe facts and draw inferences on scientific subjects.

What we see for ourselves intuitively or by accurate inference, we are said to know; what we receive as true on testimony, we are said to believe.

It would be a good mental exercise to trace the different items of your knowledge to their source. You saw a man in distress yesterday, and you knew that you ought to help him. To which of the three sources of knowledge mentioned is that knowledge to be referred? To direct perception; that is, you saw intuitively that you ought to help the man.

There has been a house burned here. To what source is this knowledge to be referred? To inference; you infer from the charred remains that a house has been burned.

You are acquainted with the leading incident in the life of Oliver Cromwell. You received

this knowledge from testimony. Take various items of knowledge, and inquire in what manner the mind acquired them. The more you exercise your mind in observing its operations, the better teacher you will become. The more you know about your own mind, the better you will be prepared to deal with the minds of others.

Of some things we are certain. We are certain that we exist. We are certain that we see the objects immediately before us. Can you define certainty? that is, can you give such a definition as will inform one who has never had experience of that state of mind, what it is?

What are the grounds of certainty?

1. We are certain in respect to all our intuitive perceptions.

2. We are certain in respect to some of our inferences. We see a beautiful picture—a work of the highest art. We are sure it was painted by a man, and not by a monkey.

In some cases, we are not sure that our infer-

ences are correct. We notice the appearance of the heavens, and infer that it will rain. We are not sure that it will rain, but we think it almost certain that it will. Our inferences vary from absolute certainty to the slightest probability.

3. We are certain in respect to some propositions received by testimony. We are certain that there was such a man as Washington. We are certain there is such a place as London. The state of mind produced by testimony, varies from absolute certainty to the slightest probability.

We have spoken of intuitive or self-evident truths. It must not be supposed that these truths differ in kind from other truths. There seems to be an impression of this sort on the minds of some. They have sought to give an exhaustive catalogue of self-evident truths, as though these truths constituted a class by themselves.

The truths first perceived by us in relation

to any subject are intuitive truths. If we could not see some truths by direct looking, we could not acquire any knowledge.

There are thus intuitive truths pertaining to every subject of knowledge. Perhaps the range of intuition is wider in some minds than in others. Truths may be directly perceived by some minds, which other minds cannot perceive without proof. Be this as it may, we have no right to regard as self-evident any truths that are not self-evident to all. In reasoning, we must not assume as the basis of our inferences any truths except those admitted by all, or previously proven.

There is a distinction in regard to truth founded on the nature or kind of the truths distinguished. It is true that I am writing these lines. It is not necessarily true. It happens to be true.

The whole of a material thing is greater than its part. This is necessarily true. It is impossible for it to be otherwise.

Truths may thus be divided into contingent and necessary truths.

We are certain that all necessary truths perceived by us are true. Of all the truths of geometry, we are equally certain.

We are certain of some contingent truths. We are certain that we exist, though it is not necessary that we exist. It was not necessary that God should create us. Yet we are as certain of the proposition, "we exist," as we are of any proposition in geometry.

There are some contingent truths in regard to which we are not certain—in regard to which there are various degrees of approach to certainty.

An error entertained by some is, that greater certainty attaches to all necessary truths than to any contingent truths. They think that truths pertaining to science are more certain than truths pertaining to duty. They contend that the truths of religion are not necessary truths, and that, consequently, they are less

certain than necessary truths. They demand mathematical evidence for the truth of the Bible. They assume that we cannot be certain of any truth unless it is supported by mathematical evidence.

We have seen that we are as absolutely certain of some contingent truths as we are of necessary truths. When we see the charred remains of a building, we are just as certain that there has been a fire there, as we are that all right angles are equal.

It is as unreasonable to demand mathematical evidence for contingent truth, as it is to demand wings for a horse.

One thing it is right to demand. It is right to demand adequate evidence for every proposition. We cannot be under obligation to believe a proposition, unless there is adequate evidence for its truth. We could not be under obligation to believe that "the Bible is the word of God," if there were not adequate evidence of the truth of that proposition.

## CHAPTER VI.

### ATTENTION—THINKING.

HOW shall the power of intuitive perception and the power of inferring be cultivated? By carefully exercising those powers. For this, attention is necessary. We have to turn our attention to self-evident truths, if we would see them.

We are next to turn our attention upon things as connected and related, that we may see their connections. One man sees a truth, and that is all he sees. Another sees the same truth, and fixing his attention steadily upon it, calls to mind similar truths, and is thus led to see a truth that he has not seen before. The grand rule for securing clear intuitions and sound inferences, is to fix our continuous attention upon the truths before us. Power to fix the attention,

to concentrate it upon a subject or upon a thought, constitutes mental discipline.

Since this power of attention is so important with reference to our intuitive perceptions and our inferences, it becomes an interesting question, How shall it be acquired?

Like every other power of the mind, it is strengthened by exercise.

Attention is of two kinds, voluntary and involuntary. A tooth is painful. The attention is fixed upon it spontaneously. You take up a thrilling narrative. Your attention is absorbed by it without any effort on your part.

You are called to consider a repulsive subject. It is with great difficulty that you can fix your attention upon it. It is only by a vigorous effort, an act of will, that you can keep your mind on it at all.

What is needed is a power of voluntary attention that shall be as effective in its results as those of spontaneous attention are.

To this end, the following exercise is suggested.

Take a book of thought, and endeavor to fix your attention upon it as closely as it often is fixed upon an interesting narrative. You will, probably, soon find your mind wandering, will find your thoughts on something having very little connection with the book you are reading.

Begin again at the beginning, and continue to do so as long as is necessary. Do not turn the leaf till you have succeeded in reading the entire page with fixed attention. Let this be a daily exercise, a very short one if need be, but let it be a daily exercise. You will rapidly gain power over your attention—you will get control over your mind.

This power will render your perceptions more numerous and clear.

Consider what effect the possession of this power in a high degree, would have upon the preparations of your lessons for the class-room. You take up the lesson—you glance at it, and see nothing very interesting in it. But fix your

attention upon it for a long time, and what is the result? You begin to see in it, and connected with it, truths that you never saw before. You see how this point can be illustrated, and that so presented as to awaken interest and, perhaps, to reach the conscience. The lesson is seen to be rich in materials for instruction. All these interesting truths you would not have seen, if your attention had not been fixed steadily and long.

Most of the great discoveries of science have been the result of fixedness of attention. Sir Isaac Newton said that he differed from other men chiefly in the power of concentrated and continued attention.

This power is the condition of thinking. What is thinking? What do you do when you think?

You fix your attention on a subject, and see what is true respecting it. For example, one asks you if he should pursue a certain course of conduct—do a certain thing. You reply,

"I will think about it, and give you an answer."

What do you do when you think about it? You simply fix your attention upon the subject, and keep it fixed till you have seen the advantages likely to follow the course proposed. You see that the disadvantages exceed the advantages, and you advise your friend not to enter upon that course. Your process of thinking was simply that of fixing the attention and of seeing.

You write an essay, and are asked where you got the ideas it contains? You reply that you thought them out. What did you do? You fixed your attention on the subject. For a time, perhaps, you saw nothing new; but after a while, you saw one truth after another relating to the subject. From these truths you selected the most valuable, and arranged them in order, and committed them to paper. The process of acquiring the ideas was a process of seeing.

If you wish to describe a house, you look at it carefully, and write what you see. When you wish to write an essay on a subject, you look at that subject till you see what is true respecting it, and write.

Thinking is seeing the truth. The main condition of seeing the truth is, fixing the attention upon it.

From what has been said, it will be seen that the importance of forming habits of attention can scarcely be overrated. Whenever you aid the pupil in forming the habit of attention, you do him a great service.

In preparing for his recitation or class exercise, the teacher will consider by what means he may interest the pupils and fix their attention.

Notice an error into which some teachers fall. They have learned that amusing anecdotes attract the attention, hence they collect and relate them. The effect is not favorable to habits of voluntary attention. There is merely

the exercise of spontaneous attention. The end to be aimed at is exercise of voluntary attention. The skill of the teacher should be employed so as to awaken an interest that shall lead to a voluntary exercise of attention; for thus only can the desired habit be formed.

## CHAPTER VII.

### THE STUDY OF MIND—THE TEACHER'S WORK.

ALL teachers are ready to confess that the study of the mind must be useful to them; but many have labored under the impression that the study of the mind is the study of books, and books of by no means an attractive character.

The student of mind should study his own mind, observe what it can do, and what is necessary that it may work to the best advantage. The facts to be studied are the operations of the mind. They are not wrapt up in technical terms and obscure phraseology. They are open to observation whenever you will give your attention to them.

We have endeavored to point out the methods in which the mind acquires knowledge. The

processes are seen to be very simple ones. If our statements have been correct, the reader can verify them by a reference to his own experience—then the work before the teacher is simple. So far as the acquisition of knowledge is concerned, he is to train the mind to see clearly and to infer correctly. Regard should be had to these points, in every class exercise.

The pupil sees a truth. A few judicious questions may cause him to see it more clearly. Requiring him to express his perception, will often add to the clearness of that perception.

When facts are before his mind, he can be led to draw inferences from them. He may be guarded against false inferences, and led forward the right way—not by positive rules, but by a skilful influence exerted by the teacher.

When the object is to communicate knowledge, knowledge to be received on testimony, clearness of statement, and naturalness of arrangement should be studied. If the teacher

would tell the pupil something, it is not sufficient that he have in his own mind the knowledge he wishes to convey. It is not sufficient that he have a great command of words and a ready utterance. He must so present what he wishes to communicate, that it shall be understood. To make connected statements that shall be fully understood, is not an easy task.

When any knowledge on a new subject is communicated to a mind, it is but imperfectly apprehended. If there is nothing in the mind analogous to it, it wears a strange aspect, as it were, to the mind. The wise teacher will have regard to this, and will not attempt to make a full communication at once. He will place in the mind a nucleus to which he can add from time to time. By this means, the truth will be more perfectly understood and assimilated by the mind.

To multitudes of those gathered into our Sunday-schools, the truths taught in the schools are entirely new. The clearest and simplest

statement will be but partially understood by them. They will need "line upon line, and precept upon precept." They will need frequent repetition from different points of approach.

The great business of the teacher, so far as knowledge is concerned, is to make his pupils *seers*. To this end he must be a seer himself. He must also understand the ignorance of his pupil, and put himself in the pupil's place, that he may know the effects produced on the pupil's mind.

The words of the teacher may express to his own mind the exact truth he desires to convey; but they may not express it to a mind ignorant of all the related truths with which the teacher is familiar.

Take up one of the historical compends that are used as text-books in our schools. One who has studied larger works—who is familiar with the history of the nations whose history is sketched in the text-book, reads the book with interest. To him the brief allusions have mean-

ing. But let a person who is not in possession of a single historical fact in relation to those nations, take up the book, and a large portion of it is unintelligible. The narrative is half made up of allusions to facts of which he has no knowledge. His study of the book is, for the most part, the study of mere words.

If a man would write a history that shall be intelligible to one who is entirely ignorant of history, he must put himself in the place of the person to whom it is addressed, and must not insert a sentence that is not intelligible to himself while thus personating the ignorant reader.

The teacher should pursue a similar course. He should put himself in the place of the pupil, and thus conceive of the meaning that every question and every statement conveys to the pupil. The teacher must thus be as many persons as there are members of his class.

## CHAPTER VIII.

### MEMORY—ASSOCIATION OF IDEAS.

ACTS of memory are a part of all cognitive operations of mind, except those of intuitive perception. Memory is important with reference both to obtaining knowledge, and to retaining it.

How shall the memory be improved? By exercise. We acquire power to remember by remembering. The more the mind remembers, the more it is able to remember.

Memory depends upon attention. The mind seldom remembers an incident or thought to which it pays little attention. The first thing to be done in order to remember a thing, is to fix the attention upon it. Thus it appears that while we are gaining power of attention, we are indirectly acquiring power of memory.

In the next place, we must understand a statement or a truth, in order to remember it. Take a sentence which you do not understand, and it will be very difficult to commit it to memory. When you have a clear view of the meaning of the sentence, you can easily remember it.

Memory was given us to remember what we know—not what we do not know. Hence, the attempt to commit to memory what is not understood, is a perversion of this important power. When children are compelled to commit to memory forms of sentences which convey no meaning to their minds, they are not using the power for the end for which it was given, viz., to retain that which we know. Clear seeing is a condition of remembering.

There must, in the next place, be an effort to remember. As we walk by trying to walk, so we remember by trying to remember. In attempting to commit written language to memory, the effort should be made to repeat it after a single perusal. It should be read no more

times than are absolutely necessary to the end in view.

Earnest efforts should be made to remember every fact worth remembering, that comes to our knowledge. That which is perfectly committed to memory, does not, so to speak, occupy any space in the mind. The capacity of the mind to receive and retain new facts is not lessened, but enlarged.

Many valuable items of knowledge are placed within our reach, which, for lack of attention, do not form any part of our permanent knowledge.

That which has been stored in the memory, should be frequently reviewed. The more frequently a thought is recalled to the mind, the more permanent will be its lodgement there. Hence we should think over what we have read and heard, that it may be indelibly fixed in the memory.

While the memory should not be exercised with words without meaning, the power of repeating with verbal exactness sentences that

are understood should be acquired. It is often important to remember not only the thoughts of a writer, but the manner in which he expresses them. Power to quote beautiful and impressive passages from authors should be possessed. Power to quote the sacred Scriptures accurately should be possessed.

The memory should be trusted ; that is, when we have obtained complete possession of a thought, we should not rely on memoranda and arbitrary associations to recall it. The memory will be faithful to us just in proportion as it is trusted.

Many lessen their power of remembering, by using written memoranda. A lawyer in full practice has numerous engagements with his clients, and at the courts. It is common to keep a memorandum book for these engagements. Some, however, have a more excellent way. They trust their memories. One of the foremost living lawyers in the United States, never keeps a written memorandum of his en-

gagements, and never fails to meet them. Use your memory and not your tablets.

All forms of artificial memory should be avoided. The systems of mnemonics which are often urged upon the students, interfere with the natural laws of the mind, that is, cause it to remember in a way different from the natural way—the way in which it was made to remember. They all proceed upon the principle of association—for the most, associating thoughts to be remembered with visible objects. For example, you wish to remember certain dates: you associate one with the tree that stands before the door, another with the tea-kettle, another with something else. When those objects are seen or remembered, the dates or thoughts associated with them are remembered. The two objects soon become indissolubly connected in the mind. When you wish to use mentally one set of them, the other is present also, distracting the attention which should be fixed on the objects or thoughts required to be used.

There are natural connections between our thoughts, by means of which one thought suggests its related thought. The connections are called in the books, laws of association. These are facts pertaining to the succession of thought in the mind. The sight of a tree of peculiar form, brings to mind a similar tree formerly seen by us. A beautiful description in poetry of a mother's love, calls to remembrance a similar description. Thus, one thought has a tendency to call to mind a similar thought.

What practical use can be made of this mental fact? Regard should be had to it in arranging our knowledge. The knowledge acquired by us should be referred to separate heads. A fact pertaining to mathematics, should not be placed with facts pertaining to the care of one's health. As we acquire an item of knowledge, it should be placed where it belongs. The new thought should be placed with resembling thoughts. When we wish to recall it, we know where to look for it. Some thought of the class

will come to the mind, and it may bring up the thought desired. We thus depend upon the natural relations or connections of thought, and not upon arbitrary connections.

We see why a well arranged essay or discourse is easily remembered. A well arranged essay is one in which the thoughts follow one another in their natural order—according to their natural relations.

You wish to remember a certain event. You cannot recall it. You remember the cause of it, and that brings to mind the event. The event sustained the relation of effect to cause. The cause, being present to the mind, suggested the effect.

There are thus between our ideas, various connections that cause one idea to introduce other ideas to the mind. Ideas thus connected are said to be associated. The connection is called association of ideas.

Association is not a faculty. It is a term expressive of the fact that our thoughts sustain

certain relations to one another, and succeed one another in the mind according to those relations.

In questioning your pupils, you will have reference to this fact. You wish to cause your pupil to see a truth. You call his attention to an analogous truth. That may lead him to see the truth you wish him to see. He cannot remember a certain fact; you will not tell it to him, for that would injure him. You set a resembling truth before his mind, and the forgotten truth is recovered.

You will pursue a similar course with respect to other connections of thought.

## CHAPTER IX.

### MENTAL IMAGES—ANALOGIES.

CAN you remember how the old school-house in which you attended school, looked? Have you a distinct and perfect recollection of its appearance within and without? What do you do when you thus call to mind its appearance? You think how it looks; you form a mental image of it. It is impossible to define a mental image. It is a state of mind of which we are conscious. We know what we mean by a mental image; but we cannot tell what we mean. Every one that has formed one, knows what the term mental image means.

This form of memory, which is sometimes called Conception, and sometimes, Imagination, is a very important power. Much regard should be had to it in our efforts to train the minds of the young.

The first power which we should lead the young to exercise, is that of perceiving external and sensible objects. Much knowledge is thus easily acquired. The more spontaneously it is acquired, the better. It is, of course, desirable to retain what has been learned. The memory should be exercised. On what objects should it be chiefly exercised?

Those of which mental images can be formed. The act of remembering is quite different from the act of perceiving. If the child be required to remember sentences which he does not understand, or dates and facts of which he can form no mental image, he will find it hard work —a great tax on the immature brain. But let him be told to think how a certain visible object looks, and he will at once proceed to form a mental image of it. The image may be made more perfect by questions respecting particular parts omitted in his descriptions of the object. The habit of thus forming distinct mental images, will have a great in-

fluence in aiding him to form habits of distinct thought.

In studying geography, sacred or profane, maps, outline maps, of which he can form a distinct mental image, should be furnished, and no other. Facts not picturable, facts which compose a large part of the letter-press of our school geographies, he should not be required to study.

The teacher should have regard to this power in all his illustrations. The scenes he describes, should be so described as to cause a mental image to be formed. Truths connected with such scenes will be easily remembered.

Histories for the young should contain only such scenes and incidents as are mentally picturable. Is it not remarkable that all the scenes in the life of the Saviour are thus picturable? That precious life should form a portion of the permanent mental furniture of every mind. The scenes of Nazareth—of his labors while passing from city to city—of Gethsem-

ane and Calvary, should be photographed in every mind.

Nearly allied to this image-making power is the power of perceiving analogies. Analogy is the basis of the most striking portion of figurative language,—similes, and metaphors.

A man who makes abundant use of figurative language, is said to have a fine imagination ; because the language used calls into exercise the image-making power. We say that youth is the morning of life. There is a perception of a resemblance between youth and the morning. The latter word wakens in the mind a mental image which gives intensity to the truth perceived.

The foundation of every figure is a perceived resemblance between two objects. Hence it is very desirable that the power of perceiving analogies should be possessed by the teacher.

Analogies are useful in furnishing vivacious illustrations. There is nothing to which the teacher has more frequent recourse. A truth

that the pupil cannot see directly, when pointed out to him may be seen by him in the light of an analogous truth.

Hence, the teacher should exercise his mind in perceiving analogies. It may be well for the teacher to make a collection of striking analogies met with in reading; but it will be still better for him to keep his mind awake to perceive the analogies between facts and principles of the physical world, and those of the moral world. The celebrated John Foster, author of "Decision of Character," and other able works, was regarded as a master of imagery. He was, as we learn from his journal, constantly on the watch for analogies. Whenever a striking object or incident met his view, he inquired what analogous moral truth it suggested.

Numerous analogies have been perceived, and there are many more that have not been perceived. The more we know of nature, the wider is the field for the perception of analogies; the wider the field of illustration of moral truth.

## CHAPTER X.

### IMPORTANCE OF A KNOWLEDGE OF DUTY.

THE mind was made to acquire knowledge. The most important of all knowledge is a knowledge of duty—the knowledge of what is right.

That we are to do what is right, is a self-evident truth. Some have professed to doubt this, or rather have attempted, but without success, to prove that we ought to do right. They have said we ought to do right because it promotes happiness—our own happiness and the happiness of others. The question that still remains to be answered is, Why ought we to promote happiness? It may be said, "Because it is the will of God."

"Why ought we to do the will of God?" "Because he is our Creator and Benefactor."

"Why ought we do the will of our Creator and Benefactor?" "Because it is right." No other answer can be given. We should believe a true proposition because it is true. No one thinks of demanding any reason for believing that which is true. If it is unreasonable to demand a reason for believing what is true, it is equally unreasonable to demand a reason for doing what is right.

Parents and teachers often err by making an impression upon the young, that they should do right, because happiness will thereby be secured, and that they should not do wrong, because punishment will follow.

It is lawful to have respect to the recompense of reward. The consequences of sin are set forth in the Bible to deter us from wrong-doing. But rewards and punishments are not the grounds of our obligation to do right. Suppose no pain were to follow the commission of theft, robbery, or murder, would our obligation to refrain from theft, robbery, or murder, cease?

Suppose there were no recompense of reward, should we be freed from the obligation to speak the truth, and to deal honestly with our fellow-men?

The child should be taught that it was made to do right—that no reason is required for doing right. This regard for the right for its own sake, should lie at the foundation of the moral character.

It is most important that we have correct views of duty. We must know our duty before we can do it.

A man purposes to take a journey to a distant city. He acquaints himself with the locality of that city and with the means of reaching it. If he does not know where the city is, what road to take, and what means of travel to employ, his efforts to perform the journey will not be crowned with success. In travelling, accurate knowledge is the condition of wise action. No matter how great the traveller's desire to reach the city, and no matter how energetic

his efforts, if they are not directed by accurate knowledge, they will be in vain.

An engineer is employed to build a bridge. He must be acquainted with the strength of the materials, and the strain to which they will be exposed. If he is ignorant of these things, he will be certain to fail in erecting a stable bridge. His action must be directed by adequate knowledge, or it will be in vain.

It is known to every one, that if the line of gravity fall without the base, the structure will fall. Let a man be ignorant of this law of gravity, and thereby fail to obey it, and his building will fall. He may plead ignorance of the law; but nature is inexorable. The violation of physical law will be followed by its penalty. The ruins of the building will testify to the inflexibleness of nature's laws.

Now if in all these cases accurate knowledge is a necessary condition of wise and efficient action, it is reasonable to conclude that the same will be true where duty is concerned. In

keeping with this, is the stress laid in the Bible, upon knowledge of the truth.

It may be asked, Is it not sufficient if a man desires to do right, and intends to do right? Yes; provided he does right. The law requires perfect obedience, perfect holiness, perfect conformity to the character of God. The command does not say that we should desire to obey the commandments, and intend to obey them—it commands us to obey them. As we must know them in order to obey them, the duty to obey them involves the duty of knowing what they are.

We see the error of those who say it is of no consequence what a man believes, if his practice is right. We have seen that his practice cannot be right if his belief is not right.

But, says one, He is perfectly sincere, though he is in error. If he honestly believes he is right, will not his sincerity make him right? Many are inclined to answer this question in the affirmative.

Suppose a man on a journey becomes bewildered, and thinks he is going east when, in reality, he is going west. He is perfectly sincere in the belief that he is going in the right direction: will his sincerity in error change the points of the compass? Will the sincerity in error, that causes him to think he is going east when he is going west, bring him to the place which he desires to visit?

Are God's moral laws, which are a transcript of his nature, less unchangeable than his physical laws? Christ says, "Heaven and earth shall pass away, but not one jot or tittle of the law shall fail."

It is granted that sincerity in error may lessen the guilt of want of conformity to the law; but it cannot change wrong to right, or be accepted in place of obedience. God's word nowhere gives the slightest intimation that such will be the case.

We thus see the supreme importance of an accurate knowledge of duty.

## CHAPTER XI.

### CONSCIENCE.

HOW do we acquire a knowledge of duty? 1. By direct perception, or intuitively. 2. By inference. 3. From Divine revelation. The mind is endowed with an original capacity for seeing that some actions are right and others, wrong, just as it is endowed with an original capacity for seeing that some propositions are true and some, false. The mind has an intuitive perception that some actions are right. Let a man be in danger of drowning. A stranger rescues him. The mind sees that the act was a right act. If it be asked, what is a right act? no answer can be given except that it is one that ought to be performed. Right is a simple idea incapable of analysis and of definition.

In simple cases, we intuitively perceive what is right. In other cases, we have not a direct perception. You see one gathering corn in a cornfield. You do not know whether the act is right or not. You learn that the man is the owner of the cornfield. Then you know that he is doing right. The perception that he is doing right, is conditioned on the knowledge that he is the owner of the corn.

You learn that the man is gathering corn without the consent or knowledge of the owner. You see that he is doing wrong. Your perception that he is doing wrong, is conditioned on your knowledge of the facts above stated.

The perceptions of the mind in regard to the right are either direct or indirect. In acquiring a knowledge of duty, the mind proceeds just as it proceeds in acquiring a knowledge of geology or of politics. Its first perceptions in every department of knowledge are direct or intuitive perceptions. From the facts or truths thus learned, it infers other truths. A clear

perception of the fact that the mind, in gaining a knowledge of duty, proceeds in the same manner as in acquiring other kinds of knowledge, will remove many difficulties.

If the mind acquires a knowledge of duty just as it acquires other kinds of knowledge, it follows that it may make mistakes in regard to duty, just as it may make mistakes in regard to other subjects. The human mind is not infallible. It is liable to err.

It may be said that conscience makes known to us our duty. Very crude notions respecting conscience prevail in many minds. One cause of this is the figurative language which has been used in this connection.

What is meant by the expressions, "Conscience makes known to us our duty?" "Conscience tells me I ought to do this?" In these sentences, conscience is personified. What is the thought literally expressed? What is meant by the expression, "Conscience tells me that I ought to attend Church?" I perceive—see—that I

ought to attend Church; my mind sees that I ought to attend Church.

What is meant by the expression, "His conscience troubles him?" He feels uncomfortable in consequence of having done wrong.

What are the dictates of conscience? The mind's perception of duty.

What is meant by obedience to conscience? Doing what one thinks is right. A man follows the dictates of his conscience when he does what he thinks is right. Is he always to obey conscience? Is a man always to do what he thinks is right, or may he sometimes do what he thinks is wrong?

Does a man always do right when he obeys his conscience? in other words, does he always do right when he thinks he does right? Does thinking a thing to be right make it right?

May conscience be perverted, or are its dictates infallibly correct? In other words, may the mind make mistakes in regard to duty, or is it infallible in its perceptions of duty?

May a man do wrong while obeying the dictates of conscience? Or, may a man do wrong when he is doing what he thinks is right? Does the Hindoo mother do right in casting her infant into the Ganges? Did Paul do right when he persecuted the followers of Christ? He verily thought he was doing God service.

Suppose a man thinks he ought to kill an opposer of Christ's cause; suppose he really thinks that it is God's will that he should put an end to that opposition by taking the opposer's life; would it be right for him to take his life? By taking his life, he would be obeying his conscience; would he do right in obeying his conscience?

Suppose he honestly thinks that it is God's will that he should take the opposer's life; but, from tenderness of heart, or through fear of the gallows, he refrains from doing what he believes to be the will of God; would he do right in thus refusing to obey his conscience?

A man in the circumstances supposed would

do wrong whichever way he might act. He has brought himself into this dilemma, by failing to acquire an accurate knowledge of duty. He must avoid such a dilemma, by gaining right views of duty. The mind should be most carefully trained to right perceptions of duty. That the soul be without knowledge, the knowledge of God and of duty, is not good.

Conscience is said to be the voice of God in the soul. From this figurative language, some have drawn the literal conclusion that its dictates must be infallibly correct. The voice of God, it is said, can never give a false utterance.

The difficulty here lies in the drawing a literal conclusion from a figurative premise. Change the figurative into literal language, and liability to error is removed—the unsoundness of the conclusion is seen. God has given the mind the power of perceiving the difference between right and wrong—of acquiring a knowledge of duty; therefore its perceptions in regard to duty are infallible. Every one

can see that the conclusion does not follow from the premises.

What is conscience? What is meant when it is said that a man is endowed with conscience? Simply that God has given the mind the power to perceive duty, and has caused it to feel happy when it does right, and unhappy when it does wrong. These are the facts of the case. Conscience, or the moral faculty, is the mind's power of perceiving duty and obligation.

Is conscience an original power of the soul, or is it implanted by education? In other words, is the mind endowed at its creation with a power to perceive the difference between right and wrong—a power to be developed in due time? Is not conscience an original power of the soul, as much as memory is an original power?

Does not the difference of opinion in respect to what is right and what is wrong, show that there is no original and eternal distinction

between right and wrong? Acts that in some countries are regarded as right, in others are regarded as wrong.

We admit the facts, but reject the inference sometimes drawn. If differences of opinion in regard to duty, show that there is no original distinction between right and wrong, then differences of opinion respecting matters of business and science, show that there is no original difference between truth and error.

The Scriptures every-where assume that there is an essential and eternal distinction between right and wrong actions.

What is meant by the cultivation of conscience? When is the conscience cultivated?

When the mind is subjected to a course of discipline adapted to cause it to have accurate perceptions of duty, and to act in accordance with those perceptions.

## CHAPTER XII.

### CULTIVATION OF CONSCIENCE.

IT is impossible to over-estimate the importance of cultivating the power to perceive and perform duty. The performance of duty is the sole business of man for time and for eternity. How can conscience be cultivated? It can be cultivated as a perceptive power. The mind can be exercised in perceiving duty, and the more carefully it is thus exercised, the more accurate will be its perceptions.

As a large part of our duty is learned from the Bible, it follows that conscience must be improved by the study of the Bible. The Bible is a directory of duty. All its revelations have reference to man's duty. Its doctrines are the foundation of precepts for the regulation of man's conduct. There is, in the Scriptures, no

ground for the distinction between the doctrinal and the practical, as that distinction is commonly made. The doctrines of the Bible are the principles from which the rules of duty are derived. We must know the doctrines, in order to know the duties springing from them. For example, the doctrine of the divinity of Christ is the ground of our duty to adore him. If we did not know that he is divine, we could not know that it is our duty to adore him.

The doctrine of God's justice is the principle whence the duty of submission to his government is drawn. There is not a single doctrine in the Bible that is not the foundation of some duty.

We are thus cultivating our capacity for perceiving duty—cultivating our consciences as perceptive power, when we study the Bible.

As we need the illuminating influences of the Holy Spirit, prayer should always accompany the study of the word.

The sense of obligation to do our duty may

be strengthened. Our perceptions of right are naturally accompanied by a perception and feeling of our obligation to do it. Or perhaps we should say that our obligation to do right is involved in our perception of right.

This sense of obligation is strengthened by doing what we see to be right. If we see that we ought to do a thing, and refuse to do it, our sense of obligation is weakened. If we persevere in acting contrary to our convictions of duty, our sense of obligation will be lost. There are those who have been so disobedient to the law of rectitude, that they have scarcely any sense of obligation.

They look upon duty with indifference, and violate it without remorse. These are they who are "past feeling," whose consciences are seared as with an hot iron. They have no sense of obligation to do duty, and no feeling of remorse when it has been neglected.

You have heard this expression in prayer, "Make our consciences quick and tender;" *i. e.*,

cause our minds to have prompt and accurate perceptions of duty, and to feel deeply our obligation to do it.

We shall have "a good conscience," just in proportion as we strive accurately to know, and faithfully to perform our duty.

How shall one avoid having a perverted conscience? To have a perverted conscience, is to have wrong views of duty. One can avoid having a perverted conscience by acquiring correct views of duty.

A man is sometimes spoken of as being conscientiously wrong. He thinks he is under obligation to do a thing when he is not. He has wrong views of duty.

The expression, "an appeal to the conscience," is often used. What is meant by it?

Strictly speaking, it means setting before the mind truths adapted to awaken a deeper sense of obligation to perform certain duties, or of remorse for wrong-doing. An appeal to the conscience is often confounded with an appeal

to fear. The presentation of truths adapted to exercise the conscience, is one thing; the presentation of truths adapted to awaken fear, is another thing.

Direct and earnest, not to say severe, reproofs for wrong-doing, are often termed appeals to the conscience. Such reproofs are seldom wise. All reproof should be wisely given. The object of reproof is to convince the offender of his sin, and to lead him to repent of it. Abrupt reproof and fierce denunciation are not adapted to produce the ends desired. Unless the mind is in a peculiar state—a state of unusual susceptibility—such addresses have a hardening effect. The mind instinctively puts itself in an attitude of resistance to the truth. Even when the mind is in a state of unusual susceptibility, there is a more excellent way. The most pungent and effective moral appeals are those dictated by love.

On some occasions, Christ rebuked with great severity; but this was not characteristic

of his address to men. These instances were recorded not so much for our imitation as for warning to those whose characters are similar to the characters of those denounced by the meek and lowly Saviour. It is very rare that one can wisely utter a stern rebuke.

What is meant by peace of conscience? It is a certain state of the mind, and must be experienced in order to be known. It follows right doing. God has so made the mind, that when we do right, a pleasant state of mind follows, and when we do wrong, an unpleasant state of mind follows. We have no specific name for the state of mind, the feeling, which follows right doing. We have a specific name for the feeling which follows wrong-doing, viz., remorse.

What is meant by a troubled conscience? A man may be said to have a troubled conscience when his mind is in an uncomfortable state in consequence of having done wrong—when he is suffering from remorse.

## CHAPTER XIII.

### EFFECTS OF THE FALL ON THE FACULTIES.

WE have thus far considered the operations of the mind without reference to the disordered action occasioned by the fall.

The question is sometimes asked, Were all the faculties of the mind depraved by the fall, or only the moral faculties? Put the question in other words, and the answer will be less difficult. Did the fall affect all the operations of the mind, or only those which relate to duty? Do we see with our eyes less clearly, and hear with our ears less acutely, in consequence of Adam's sin? Are the mental images we form, less perfect? Are our perceptions of mathematical truths less accurate?

Is it clear that the power of the mind to per-

form any of these operations, is directly lessened by the fall?

There are operations which have been affected by the fall, that is, by the condition of the mind produced by the first transgression. Our desires differ widely from what they would have been, had our nature remained as it was created. All the desires of the mind would have been holy; now we know that many of them, to say the least, are sinful. The power of perceiving spiritual truth has been impaired. Our knowledge of God and of duty differs widely from that which the mind would have possessed, had it not been alienated from God. Sin has a tendency to lessen our capacity for the perception of divine truth; to blind the mind, and to deaden our susceptibilities in view of it; to harden the heart. The power of volition, being directed by our desires, is of course affected. Our volitions are different from the volitions of a holy being. The prominent fact of native depravity is the alienation of the

affections from God. The carnal mind is enmity to God, is not subject to the law of God, neither indeed can be.

When it is said that the will is depraved, the meaning is that the volitions of the mind are sinful instead of holy. When it is said that the conscience is depraved, the meaning is that the mind does not see moral truth accurately, or feel in view of it as it ought.

The disorder of the mind in consequence of the fall, primarily affects its operations relating to spiritual truth and duty, and, secondarily, all the operations of the mind so far as they are dependent on, or are modified by, the operations relating to truth and duty.

The general law of growth remains the same. Efforts at culture put forth in accordance with that law, will be in a measure successful notwithstanding the disordered or abnormal condition of the soul; but they cannot remove that condition. Hence, a course of culture different from that which

would be required by the unfallen mind, is necessary.

The law of habit is not affected by the fall. Habits are formed by the repetition of acts. Since the fall, the habits formed are sinful. The law of formation remains the same—the habits widely differ.

It follows from what has been said, that no methods of culture in accordance with the laws of mind as it was created, will produce a perfect man in Christ.

Man was created with certain capabilities. What those capabilities are, we can see from the present condition of the mind—just as, from the ruins of a temple, we can infer its original structure and design. All the natural tendencies of the mind were then right. When they were developed into action, that action was right action. The more the powers were exercised and improved, the greater their capacity for right action.

Now, in the disordered condition of the mind,

those capacities remain. When they are developed into action, it is unholy action—unholy by positive transgression of God's law, or unholy by defect. The element of love to God is wanting.

Such being the case, it is clear that something more than educational training as commonly understood and practiced, is necessary to attain the true end of education—that of putting the mind in a condition to do what it was made to do. It will be seen that true education must have for its commencement, repentance toward God, and faith toward our Lord Jesus Christ. The Sunday-school teacher starts with the fundamental idea of education. The secular teacher must start from the same idea, if he would reach the highest end of education.

## CHAPTER XIV.

### THE HEART.

KEEP thy heart with all diligence; for out of it are the issues of life. Here is a divine precept which has reference to the cultivation of a portion of our nature—the heart. What is meant by the heart?

The terms head and heart are used to express two classes of mental operations, those relating to thought, and those relating to feeling. When we say, One has a heart, we mean that he has capacity for affection, that he has peculiar susceptibilities of kindly and benevolent feeling. As the term is used in Scripture, it has reference chiefly to the desires and affections, the emotive states that precede and determine voluntary action. Our characters take the hue of our prevailing desires. Let us see why this is so.

Character is formed by action. Desires are the antecedents and determiners of voluntary actions.

You know what it is to will—what a volition is. Notice any volition that you have put forth, you will find that it was preceded by a desire. You will find that every act of volition is preceded by a desire.

It may be asked, "Do I never do what I do not desire to do? I am sure I do many things which I do not wish to do—which I had rather not do."

"Give an illustration. State something that you have done—some act of will that you did not desire to put forth?"

"When I was a child I did not wish to go to school, but I went."

"You walked to school, I presume; you were not forcibly taken there. You willed to go, or your legs would not have taken you there. It is true that you did not desire to go to school, but you desired to escape the punishment which

would have followed your refusal to go. There was a desire preceding the act of will. You desired to stay at home, but the desire to avoid punishment was stronger than the desire to stay at home, and caused you to will to go."

The character of our desires determines the character of our actions. If our desires are sinful, our actions will be sinful. If our desires are holy, our voluntary actions will be holy.

The culture of our desires, therefore, becomes a very important part of our educational culture.

What can be done in this matter? Our desires are not voluntary. We cannot awaken a desire to do good, by an effort of will. To awaken a desire, the object adapted to awaken it, must be set before the mind, either in reality or in imagination.

This is true of all the emotive states of mind. The object adapted to awaken them must be placed before the mind. To awaken the emotion of beauty, a beautiful object must be brought before the mind.

We can cultivate proper desires by placing the objects of them before the mind. We can turn our attention away from objects adapted to awaken unholy desires, and can turn them toward objects adapted to awaken innocent and holy desires. No other objects should be looked at or contemplated by us.

Desires are strengthened by gratifying them —by acting in accordance with their promptings. You have some desire for knowledge. By proceeding at once to acquire knowledge, the desire for knowledge will be increased.

Your sympathies are excited in view of suffering, and you desire to relieve it—to do good. Enter at once on the work of doing good, and the desire will be strengthened. The teacher feels some desire to benefit his class: he makes an attempt to do so, and finds the desire increasing in strength. The more he does for the benefit of his class, the stronger will be his desire to benefit them.

What has been said respecting the desires,

applies to the affections—the capacity for forming attachments. We have an affection for one, when we feel complacency in view of his good qualities, and a desire to promote his well-being. The more we do to promote the happiness of the object of our affection, the stronger our affection will become.

## CHAPTER XV.

### HABITS TO BE FORMED.

WE have given hints respecting mental and moral growth which, we trust, may awaken thought on the part of teachers, and thus prepare them for their work. Their work is to induce their pupils to think; hence, they must think themselves. Let us now consider what are the leading habits which one needs to form in order to become a truly educated man, in order to be fitted for the work given him to do.

First, he wants habits of attention to objects around him. He should be on the watch to see every thing which comes within range of his vision. He must have the habit of accurate observation. In other words, he must have the habit of attention. The first thing to be done is to form the habit of attention.

In the next place, he should have power of seeing things, of perceiving material truth and spiritual truth clearly. He must not confound things which seem to be alike but which are very different. He should form habits of clear perception—of nice discrimination.

He must have the power of remembering what he has learned, and of having his knowledge at command when wanted. He should have a memory, susceptible, retentive, and ready.

He should be able to infer accurately. He should see the connections of different truths. No truth should seem to him isolated. He should have the power of inferring, that is, of reasoning easily and correctly.

He should be possessed of a sound judgment, that is, should be able to draw correct inferences when the facts are complicated and apparently conflicting.

He should be a man of taste—a perceiver and admirer of beauty.

He should have a good conscience, that is,

he should have clear perceptions of duty, and habits of acting in accordance with those perceptions.

His desires should be innocent and holy.

His affections should be fixed on pure and holy objects.

His sympathies should be lively and tender, and his benevolence, strong and habitual.

He should have habits of prompt and energetic and persevering action—or, as some would phrase it, he should have a strong will. He should know how to make up his mind, and, having made it up, to adhere to his decision.

Such are some of the prominent traits of character at which the educator should aim. It is not necessary that his efforts should be put forth in the order just mentioned. He should have them distinctly in view at all times. In every interview with his pupils, whether in the class-room or elsewhere, he can do something toward the formation of one or more of the habits above mentioned.

His immediate object may be to make the pupil understand a given lesson: in his efforts to that end, he may incidentally exercise, and thus cultivate the power of clear seeing, of remembering, of inferring, of perceiving beauty and rectitude, of controlling the desires, and of fixing his affections on things above.

The teacher in this way aims at the formation of character, which is the summation of one's habits.

These traits of character can all be developed without any regard to revealed truth. The natural laws of growth are the same to the fallen and the unfallen. But all these traits, all these ends, are most readily secured when we seek first the kingdom of God and his righteousness.

## CHAPTER XVI.

### THE TRUE IDEA OF RELIGION.

THE object of education is to form a perfect man. To this end, evangelic culture is necessary. A man must become a Christian, in order that he may become a perfect man.

The main object of the Sunday-school teacher is to bring his pupils to Christ—to cause them to become Christians—to cause them to lead a religious life. Hence, it is necessary to have a clear idea of the religious life. A great deal is thought, felt, and said about religion by many who have no clear idea of the meaning of the term; in other words, have no clear idea of what religion is.

What is religion? The term is used in several senses. When the question, "What is the Mahometan religion?" is asked, the meaning

is, "What is the system of doctrines and practices taught by the false prophet?"

When the term natural religion is used, we mean that knowledge of God and of duty which can be acquired without the aid of revelation—without the Bible.

When it is said of a man that he has not much religion, the meaning is, that the man spoken of is not greatly under the influence of religious truth—that his actions and feelings are not much in accordance with the precepts of Christianity.

The Christian religion is that system of doctrines and duties, of which Christ is the author.

When one says, "I want religion," he means, I want to become a religious man. When a Christian says, "I want more religion," he means that he desires to have his life more strictly conformed to the law of Christ.

Religion is not an entity—something existing apart from a being capable of becoming religious. It is a term used to express a cer-

tain condition of the soul, a condition viewed apart from the actions of any individual soul.

The two questions, What is religion? and, What is a religious man? point in the same direction. The latter question is more easily answered.

A religious man is one whose character and actions are conformed to the will of God—conformed to the will of God in all things. A perfectly religious man is one whose character and conduct are perfectly conformed to the will of God. A man is a religious man just in proportion as his character and conduct are conformed to the will of God.

This is not in accordance with the idea entertained by many. They look upon certain acts as religious acts, and they regard one who performs those acts, as a religious man. They regard one who performs those acts with great zeal, as a very religious man. They regard attendance upon religious meetings, the reading of the Bible, efforts to save men, as peculiarly

religious acts, and regard a man as religious, in proportion as he abounds in the performance of those acts.

Now, it is true that those acts are religious acts. No man can be a religious man, without performing such acts. But those acts are not all the acts that properly come under the head of religious.

There is ground for the distinction usually made, of secular and religious acts. It is convenient to denominate some acts as secular, and some as religious; but the latter include the former. The former, as well as the latter, are included in the duties to be performed by a religious man. A religious man is one who does the will of God. It is God's will that every one should be honest, and free from vice, and should practice all the duties he owes to his fellow-men. These duties are duties due to God as well as to men.

There is a distinction between the duties pertaining to morality, and the duties pertaining to

religion. A man can be a moral man without being a religious man; but he cannot be a religious man without being a moral man. The duties of religion include those of morality; for it is God's will that a man shall deal honestly with his neighbor, as truly as it is his will that a man should exercise adoration and gratitude.

Religious duties thus have relation to all the actions of life. Paul saw this truth when he said, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," that is, do all in accordance with the will of God. We can promote his glory only by doing his will.

To grow in grace, to make progress in the divine life, is not merely to become earnest in prayer and zealous for the conversion of sinners. It is to grow in conformity to the divine will in all things—to form habits of more perfect obedience to the divine law. "The path of the just is as the shining light which shineth more and more unto the perfect day."

Conversion is the commencement of a relig-

ious life. By nature, the tendencies of the soul lead it away from God. The carnal, that is, the alienated, depraved mind, is not subject to the law of God, neither indeed can be. A change in the condition of the soul must be wrought by divine power, before the soul can render any true and acceptable obedience to his will. This change is conversion. It is the commencement of a life of obedience to God, a life of duty.

Duties are various, and relate to every portion of life. There are the duties of industry, honesty, sympathy, self-denial, relaxation, sleep, prayer, praise, benevolence, submission, etc., etc. God's will is to regulate all our thoughts and feelings, and words and actions. It is God's will that we should be holy as he is holy.

## CHAPTER XVII.

### THEORIES OF CONVERSION.

CONVERSION, or regeneration, is that mysterious change wrought in the soul by the Holy Spirit—a change that renders right action possible on the part of the soul.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit."

It is here clearly stated that the act of regeneration by the Spirit cannot be understood by men. That it has taken place in any soul, is known only by the results. "By their fruits ye shall know them."

Men are disposed to form theories of conversion, or rather to devise formulas which, they think, are followed by the Divine Agent in his

glorious work. The process, as viewed by some, is somewhat as follows: a sudden awakening from indifference to solicitude on the subject of religion; a season, more or less protracted, of anxiety and distress—distress compounded of fear and remorse; a sudden sense of hope and joy—a state of happiness not expected to be permanent. A soul that has passed through these successive experiences, is regarded as converted. With those entertaining this view, an ability to relate "a good experience" is the test of piety.

Where such views prevail, "the experiences" related are nearly all of one type. Certain stereotype forms of expression come to be used. It is not intimated that deception or hypocrisy is used; but every hopeful convert thinks his experience must conform to the expected type.

It is remarkable that no such formula is found in Scripture. An account of several conversions is given; but the process is in no case described, and, least of all, after the formula

given above. The conversion of Zaccheus is given ; nothing is said about his awakening and his conviction. The state of his mind, which led him to express his purpose of making restitution and of practicing benevolence, showed that the great change had taken place. If he passed through a season of mental distress, the Holy Spirit has not recorded the fact.

In the case of the jailer, fear was the first feeling awakened : it was doubtless followed by penitence ; but there could not have been any long continued mental distress, because he was baptized a short time after he asked the question, "What shall I do to be saved?"

In Paul's case, there was a miraculous appearance of the Lord. The impression was immediate and powerful, and it would seem that submission to the divine will, or a willingness to perform the divine will, was the immediate result of the knowledge of the presence of Christ. "Lord, what wilt thou have me to do?" That deep feeling of some kind was produced,

appears from the fact that for some time he did neither eat nor drink.

The Scriptures, then, do not authorize the construction of a formula in accordance with which the process of conversion must go on.

There are, however, some points on which the experience of all truly converted souls agree. All are convinced that they are lost sinners, that they cannot save themselves. This conviction is attended with great anxiety and mental distress on the part of some, and with very little on the part of others.

In some cases, the sense of ruin is suddenly followed by a conviction of safety through Christ, when all anxiety is removed. In other cases, the gradual calmness that steals over the mind as it sees the Gospel mode of salvation, is followed, instead of being preceded, by hope. In some cases, the process, so far as revealed in consciousness, seems to be carried on without much feeling. A young man in college had been skeptical. He read Butler's Analogy,

and was convinced of the truth of the Bible. He went to his religious teacher, and announced his desire to unite with the Church. His teacher questioned him, and could not learn that he had experienced any change, except from skepticism to a belief in Christianity. There was so little evidence of a heart-felt conviction of sin, so little evidence of feeling of any kind, that the teacher advised him to delay his purpose of making a profession of religion.

At the end of three months he returned and renewed his application to be received into the Church. Further inquiries revealed a clearer perception of the way of salvation through Christ, but no more apparent feeling in connection with the truth.

He was admitted to the Church, and became an able and successful minister of the Gospel.

A man went to an evening meeting an unawakened sinner. The sermon was from the text, "Choose ye this day whom ye will serve." In closing his discourse, the preacher made an

earnest appeal to the hearers to make the choice before leaving the house. He asked, "Who will make up his mind now to choose God for his portion?" As he asked this question, he saw a man rise from his seat and remain standing till the discourse closed. The preacher supposed he rose through weariness, but learned that the rising was an unconscious reply to his question. He had made his choice. A consistent Christian life attested the reality of his conversion.

If we form a particular theory of conversion, we shall direct our efforts to produce states of mind corresponding to our theory. We shall be guilty of the folly, if not the impiety, of prescribing the method to be pursued by the Spirit. Let us avoid all appearance of this folly. Conversion is God's work. Let us not dictate how it shall be carried on.

## CHAPTER XVIII.

### CONDITIONS OF CONVERSION, AND FACTS CONNECTED WITH IT.

WE have no reason to suppose that the Holy Spirit converts souls without the agency of the truth. So far as we know, a certain amount of knowledge is a necessary condition of conversion. That He could instantaneously change the heart, is, no doubt, true. He could cause the ripened grain to spring up instantaneously on the barren sand-hill, but he does not. He maketh the corn to grow, but it is by the use of means, and by using the known means, we can put in requisition the divine power, and thus secure a harvest.

In like manner, he has appointed that certain means or conditions shall precede the exercise of converting power.

One of these conditions is the possession of a certain amount of knowledge of religious truth. No one can believe on him of whom he has not heard—of whom he has no knowledge. There must be a certain amount of knowledge respecting God, his law, and in what way pardon can be had for transgressors. There must be some knowledge of the condition of the soul, its wants, and the method of supplying them.

We find that all converted persons have some knowledge of these and their related topics. In some cases the knowledge is not very clear. Still, obscure as it may be, it is the basis of the soul's action. The clearer the views on these topics, the more clearly marked the conversion will be—at least, it may be safely affirmed that this will generally be the case.

It is the duty of the teacher to labor for the salvation of his pupils, for their conversion to God. This is the first step in the process by which the lost image of God shall be restored

to the soul, and the soul thus prepared to enjoy him forever.

In these labors, means should be wisely adapted to the end in view. The communication of knowledge, and exhortations to action, form a part of the means to be used. These should come in a certain order. You would not exhort one to believe a proposition for which no evidence has been set before his mind. You would not call on a man to rejoice over a fact of which he is ignorant. You would not exhort him to repent, while he was ignorant of the meaning of the term repentance.

A man must feel some interest in a subject, must feel some desire in relation to it, before he can put forth voluntary action in relation to it. Feeling of some kind, causing some form of desire, is the first thing to be awakened. Feeling can be produced by the presentation of truths adapted to awaken it. If you wish to awaken fear, you must set danger before the mind. If you wish to rouse a sinner to a sense

of his danger, you must acquaint him with the truths which will cause him to see that he is in danger. If you wish to awaken hope, you must show him that there are grounds for hope.

Knowledge is thus the condition of wise action. The teacher should therefore strive to give his pupil the knowledge necessary to rouse the mind to action, and to guide that action aright. By inculcating this knowledge, much can be done toward preparing the way for conversion.

Let it not be said that all our efforts should tend directly to conversion—that our sole work is to testify repentance toward God and faith toward our Lord Jesus Christ. Some entertain this idea, and their efforts are for the most part confined to ringing the changes on the word repent.

It is true that repentance and faith are the conditions of salvation. If a man exercises repentance and faith, he is saved. But duty to repent involves the duty of using all the means

necessary to repentance. When, therefore, you would lead one to repent, you must first give him the necessary knowledge. You are not authorizing him to remain impenitent while you are teaching him that which he must know before he can repent.

What are some of the things a sinner must know in order that he may be converted?

He must have some knowledge of the character of God. The knowledge of God comprehends all religious knowledge. If one knows all that he may know of God, he will have all the knowledge necessary to salvation—he will have all the knowledge needed to answer the question, What must I do to be saved?

Whenever, therefore, the teacher is aiding the pupil to acquire accurate knowledge respecting God, he is doing a very important work. He is laboring for the conversion of his pupil as truly as he who is pointing him to the cross.

A knowledge of the law of God is necessary

to conversion. By the law is the knowledge of sin; that is, no one can be convicted of sin but by comparing his actions with the divine law. Unless he knows the law, he cannot know that he is a transgressor; he can know that he is a transgressor only so far as he knows the law.

Men are prone to entertain imperfect views of the law of God. They regard it as an arbitrary restraint upon them. They regard its penalty as too severe.

The teacher should take great pains to give the pupil right views of God's law.

Rightly understood, it is far from being an unnecessary restraint on the actions of men. It does in no way interfere with human happiness. Its violation produces misery; but the law itself is good, and adapted to promote the happiness of those who obey it. It is, when rightly understood, a series of rules by which the highest happiness of man can be secured. Consider it in detail, and you will find every

precept adapted to promote happiness on the part of him who follows it.

What does the law enjoin, that is a source of unhappiness in the performance? The sum of the law is to love God with all the heart, and our neighbor as ourself. God is a being of infinite loveliness. Is it painful to love a worthy object? Do we not find our highest happiness in love? Are we not happy just in proportion as our affections are exercised on worthy objects? To love God with all the heart, is simply to be as happy as the constitution of our nature will allow.

## CHAPTER XIX.

### THE LAW OF HAPPINESS.

A COUPLE of young men were, on a bright Sabbath morning, planning a pleasure excursion for the day. They knew that they were about to spend the day in an improper manner. To silence their consciences, they began to argue for the correctness of their proposed course, though no one had stated any objections to it. "God made us to be happy. He wishes us to consult our happiness—to do that which will make us happy," said one.

"That is so," said the other; "I don't like those Christians that are not willing folks should be happy."

It is true that God made men to be happy, and it is not true that those who resemble Christ are not willing that men should be happy. The

desire for the happiness of others is one of their strongest desires.

God made us to be happy, but he made us to be happy as men—not as devils nor as beasts. He has so constituted our nature, that we can be happy in the way which he has appointed, and in no other way.

He has so made our nature, that we are happy when we do right. This is in accordance with our experience. To do right is to do the will of God, out of love to him. No man ever pursued a course of genuine right doing, and felt unhappy in consequence. A man may enter on a course of formal obedience, of constrained, unwilling obedience, and be far from happy in so doing. That cannot be said to be right doing. We do right when, under the promptings of love, we conform to the right—the law of God. When this is done, enjoyment is the result. To do good, is to be happy. Every act of right-doing is attended with happiness. The more perfectly our conduct is conformed

to the law of right, the greater will be our happiness.

Benevolence is a source of happiness. Every act of benevolence is a right act, and, by the law above mentioned, is followed by happiness. But acts of benevolence differ from other acts of rectitude. There is a peculiar happiness attendant upon deeds of benevolence. Hence this seeming paradox: the more a man devotes himself to the happiness of others, the happier he is.

Our natural selfishness is so strong that it is difficult for us to believe this. Notwithstanding the law says, "Thou shalt love thy neighbor as thyself," we think we can secure our happiness in a greater degree, by loving ourselves more than we love others, and by seeking our own and not the things of others.

Experience shows that just in proportion as we have given ourselves unselfishly to the happiness of others, we have secured our own happiness.

Self-denial is a source of happiness. This is

a duty from which many shrink, saying, "This is a hard saying: who can bear it?"

The difficulty of performing a duty often arises from the state of our minds, and not from the nature of the duty.

The mother denies herself many comforts that she may contribute to the comfort of her darling child. Is she less happy than she would have been had she consulted her own happiness instead of the happiness of her child? Does not every true, loving parent find happiness in practicing self-denial for the sake of those he loves?

The higher and purer the love, the greater the enjoyment resulting from the exercise of self-denial.

It is a mistake to suppose that self-denial is not a source of happiness. In truth, the exercise of true self-denial is attended with a higher enjoyment than is the performance of ordinary duties. It requires the presence of a higher degree of love than is required by ordinary

duties, and, therefore, is attended with a higher degree of happiness.

Acts of penance and self-torture are not acts of self-denial. God does not require us to afflict ourselves by a painfully constrained obedience to his will. The only constraint that he requires or approves is that of love. The love of Christ constraineth us. When this constraining influence is felt, self-denial becomes a source of happiness. The men who, under the constraining influence of the love of Christ, have, in accordance with his will, practiced the most self-denial, have been the happiest men.

Faith in God is a source of happiness. There can no trial befall us to which the words of Christ, "Have faith in God," do not minister consolation. In all circumstances in which we can be placed, obedience to this precept will increase our happiness.

Faith is confidence in God. We know what confidence in a person is; we know what it is to trust one.

The confidence you repose in the affection and fidelity of your friend, is a great source of happiness to you. How much greater the happiness resulting from perfect confidence in the affection and fidelity of the All-perfect and Unchangeable God!

God made us to be happy, and has furnished abundant means to that end. So far as we are not happy, it is our own fault. This truth can be set before the mind with great variety of illustration.

Duty is not a burden, nor a painful constraint. The utmost pains should be taken to have its true nature, and its relation to happiness, rightly understood.

## CHAPTER XX.

### CHRIST'S EXAMPLE.

LET us glance at some things in the example of the great Sabbath-school Teacher. Christ never delivered set discourses. No brilliant harangue ever fell from his lips. His teachings were much more like the teachings in the Sunday-school, than like modern pulpit addresses.

Christ never demanded that his instructions should be appreciated by those to whom they were addressed. He had but one object in view —the benefit of those he was teaching. No indication appears that he ever thought of the estimate his pupils would put upon his instructions.

We desire to have our motives and efforts appreciated. We soon weary of laboring for

those who cannot, or who do not appreciate our labors in their behalf. This is natural, but not Christ-like. Our duty to God does not depend upon the absence of stupidity and perverseness in men. Our duty to our pupils is to do them good. If they do not appreciate our efforts, and are not grateful, the greater need there is of effort on our part in their behalf.

It is indeed difficult to labor earnestly for such pupils. But all duty is as difficult to an unsanctified heart as melody is difficult to an untuned harp. Melody is difficult in proportion as the instrument is out of tune, and duty is difficult in proportion as the heart is out of tune.

More thought, more sympathy, and more prayer is necessary when our pupils do not appreciate us.

Let us have constant reference to the example of Christ. Christ was not provoked when his instructions were not only not appreciated, but were rejected. He endured the contradic-

tion of sinners, and maintained the calmness of his benevolent spirit, even when "they laughed him to scorn."

The Sabbath-school teacher often comes in contact with the wayward. It is easy to say, "If they will not be taught, they must take the consequences." Christ did not take that attitude toward the persons to whom his lessons were given.

Sometimes his instructions were well received. Sometimes the common people heard him gladly. Sometimes all present wondered at the gracious words that proceeded out of his mouth. Sometimes he was met by captious questions, and efforts to pervert his instructions to his ruin.

Teachers have a similar experience. They meet with some willing minds whom it is a pleasure to teach. They meet with some who have no desire to learn, and who wilfully resist all efforts put forth for their good. They must possess their souls in patience.

It may be well to consider how they have treated God's dealings with them. To how many lessons from his providence and his word they have been utterly inattentive! How many loving influences they have resisted! God did not lose patience with them, and leave them to follow the devices and desires of their own hearts. Let teachers not get out of patience with their wayward pupils, and give them over to themselves and to the devil. It is by patient continuance in well-doing that we secure the sublime rewards of eternity.

Christ sometimes felt sad in view of the failure of his benevolent effort. "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" While he thus wept over the impending fate of those whom his instructions would have saved, he did not relax his efforts. He was sad, but not discouraged. He kept at work till he had

finished the work that his Father had given him to do.

We may feel sad, but we must not be discouraged. We have reasons for sadness such as Christ never had. Perfect wisdom was his guide, and a perfect character gave weight to his instructions. We are conscious of great defects in our teaching, and of great defects in our characters. The teacher who sees the work to be done, is led to exclaim with Paul, "Who is sufficient for these things?"

One of the modes of improving as a teacher is to strive to become Christ-like in character.

Christ retired to a mountain, and continued all night in prayer to God. The objects for which he prayed are not mentioned. We may safely infer that his prayers had especial reference to his work. His recorded prayers have reference to his disciples and their work.

Our prayers may have too exclusive reference to ourselves—our own spiritual interest. A larger portion of our prayers should be in-

tercessory. There can be no selfishness in prayer for the benefit of others. The more a teacher prays for his pupils, the deeper will be his interest, and the more earnest his efforts in their behalf.

## CHAPTER XXI.

### THE GREAT QUESTION.

THE faithful teacher will have pupils coming to him with the great question, "What must I do to be saved?" It is the great question, and one that it is often difficult to answer.

The answer is, "Repent, and believe on the Lord Jesus Christ." You have not met the wants of an inquiring soul when you have repeated those words to him. He needs to know specifically what to do. Those words may convey no definite meaning to his mind. He may need a great deal of knowledge before he can understand what it is to believe in Christ.

When one comes to you with this question, the first thing for you to do is to acquaint yourself with the condition of his soul. It is possible that you may find that his mind is in a state

of vague anxiety, produced, perhaps, by sympathy. Perhaps his fears may have been awakened by a vivid description of the condition of the lost, or by some startling providential dispensation. In such cases, the prospect of being able to benefit the inquirer is not very hopeful. The real question with him is, "How shall I get rid of my uncomfortable feelings?"—he does not really desire salvation. Still, any kind of feeling is better than utter indifference.

Having learned the state of the inquirer's mind, and the amount of religious knowledge possessed by him, the next thing is to attempt to produce the state of mind desired. He must see and feel that he is a lost sinner. To this end, he must have some knowledge of the character of God as a holy God, who cannot look upon sin with complacency.

The writer has often found inquirers with very vague conceptions of the justice of God. The Scriptures are the store-house of truth respecting the character of God, and the truths

brought to bear upon his mind, should, as far as possible, be sent home by a "Thus saith the Lord." Disputes and discussions should, as far as possible, be avoided. The desired state of mind will be produced, if produced at all, by the truth of God, and by the power of the Holy Spirit.

The sinner must be convinced of sin before the remedy of the Gospel can be applied. To a sound conversion, a profound conviction of sin is necessary. Our fathers used to dwell upon the importance of a thorough "law-work," as they phrased it—meaning a thorough conviction of sin and ruin wrought by a knowledge of the law as applied to the acts of the sinner.

We must carefully distinguish between conviction of sin and the consequent or resulting emotion or excitement. Being convinced of sin is an act of perception—of knowing rather than of feeling. It may be the cause of feeling; but it is not itself an emotive state of mind.

A charge is brought against your neighbor

that he has slandered you. You wish to know whether the charge is correct. You examine the evidence on which the charge rests. You find it to be sufficient. You are convinced that he is guilty. This conviction of his guilt may awaken feeling, and perhaps intense feeling. It may awaken indignation or compassionate grief.

A man wishes to know whether you are convinced of your neighbor's guilt. In order to this, he makes inquiries of you. Those inquiries relate to your knowledge of the facts of the case. Do you know what the man has said, and the intent with which he said it, and the circumstances under which he said it? He would not pay much regard to your emotive state of mind. He would inquire what you *knew* about the matter. If one should say to him, "Of course he is convinced of his neighbor's guilt, for you see how indignant he feels toward him," he would not regard indignation as a proof. It might arise from an erroneous view of the matter. He would look beyond the

emotive state of mind to a cognitive or knowing state: he would make his inquiries respecting the cognitive state with greater care, in consequence of the presence of feeling. He knows the disturbing force of feeling on the perceptive powers.

In order to know what he must do to be saved, a man must know that he needs salvation; that is, he must know that he is a sinner, and the extent to which he is a sinner. All know that they are sinners—all men know that they have sinned. All men are willing to admit that they have sinned. No one, till his mind has been enlightened, influenced, by the Holy Spirit, sees the extent of his sinfulness.

Conviction of sin is a cognitive state of mind. It results from a comparison of conduct and character with the divine law. If a man says he is a great sinner, the chief of sinners, and you find that he has very inadequate ideas of God's law—of the relations he sustains to God, and the duties arising from those relations—you

know that he is not convinced of sin. He lacks that knowledge of truth which is necessary to such conviction. The amount of feeling that he may exhibit has nothing to do with his conviction of sin—that is to say, it is in no sense conviction. It may be the result of conviction. If a man sees that he is a lost sinner, anxiety and remorse and fear may naturally follow.

A man is convinced of sin when he sees himself as he is, when he views his conduct and character in their true light. He must see that he has done nothing but sin during his whole life—that all his actions are defective in the sight of God. He may have been kind and upright toward his fellow-men: these are acts in themselves right; but the love of God was not in him—had no place as a motive in what he calls his good acts. These acts are not sinful in the same sense that robbery and murder are sinful; they are sinful through defect.

The convinced sinner sees that his whole life has been a life of alienation from God. It is not necessary that he should see that he is the greatest sinner living; for probably that would not be the truth. What he needs to see is the truth. He needs to see that his whole life has been wrong, wrong by positive transgression or by defect.

We are to set before him truths adapted to produce this conviction; but the presentation of the truth, however skilfully made, will not produce the desired effect. The influence of the Holy Spirit is necessary.

It may be asked, "Why may not the Spirit produce conviction of sin without the intervention of certain truths?

So far as we know, this conviction never is wrought except by means of the truth. God's universe is a system of means, and of means adapted to the end in view. The knowledge spoken of above is adapted to an end, viz., to convince of sin. It is always right and wise to

inquire what God does. It is right and wise to inquire why he does it, when he has furnished us with the means of getting an answer to our inquiries. It is not wise to assign reasons for the Divine conduct when he has not revealed them.

## CHAPTER XXII.

### THE GREAT QUESTION CONTINUED.

MANY mistake excited feeling for conviction of sin. They think that a person is under deep conviction of sin because he weeps freely, and gives other signs of emotion, and is profuse, it may be, in self-accusation. All this may take place without a proper knowledge of sin.

To direct a person in this state of mind to comply at once with the terms of pardon is to direct him to do what is impossible. None but those who know and feel that they are lost sinners, are invited to come to Christ. If it were possible for one who is not convinced of sin to come to Christ, he could not be received. The Son of man came to seek and to save those that are lost. If the self-righteous Pharisee could come to Christ, he could not be received.

The amount of feeling that one truly convinced of sin may have, will depend upon his natural temperament, the circumstances in which he is placed, and the peculiar state of his nervous system. The degree of feeling of anxiety and fear is of no consequence whatever. It will not give one clearer perceptions of the truth that must guide his action, nor will it atone for sin.

Great care should be taken to correct the notion that conviction of sin consists in feelings of intense anxiety and distress.

It is not contended that the knowledge necessary to conviction of sin must be received by the mind in the order, and after the form, laid down by theological writers. A man may know that he is a sinner—may have adequate knowledge of that fact—without being able to state his knowledge in terms used by theologians.

What the instructor needs to know is the state of the inquirer's mind—not his ability or inability to use certain terms.

Conviction of sin is followed by penitence;

that is, penitence should follow conviction of sin. When a man is convinced that he has done wrong, he should be sorry for it. Penitence does not necessarily follow conviction of sin, but without a conviction penitence is impossible.

Repentance is sorrow for sin; this sorrow must be something more than fear of punishment. A child may be sorry he has disobeyed his parents, because he knows that he will be punished. Remove the fear of punishment, and it is not at all certain that he will be sorry for his disobedience. Let him be sorry because he had displeased his parents, let him be sorry when he knows that no punishment will follow, and he feels the kind of sorrow which constitutes repentance. When one is thus sorry for having performed an act, and fully purposes never to repeat it, he is penitent. A man exercises repentance when he is sorry that he has sinned, and when his sorrow is of the kind that leads him to desire to be free from sin. The true penitent is sorry for sin for its own sake,

and not on account of the consequences which may follow. He is sorry that he has disobeyed God not because God is the avenger of sin, but because he is holy.

The teacher, in dealing with an awakened sinner, must be careful to discriminate between that godly sorrow which constitutes repentance, and the sorrow that is followed by no valuable results.

It is quite possible that true sorrow for sin may be attended with fear: the presence of fear does not vitiate the feeling of penitence.

What is the relation of penitence to forgiveness? Does penitence merit forgiveness? When one has done wrong, and is sorry for it, does his sorrow atone for his wrong-doing? Does sorrow for sin atone for sin? At first view, one may be disposed to answer in the affirmative. The child has found by experience that forgiveness has followed penitence, and may thus be led to think that there is something atoning in penitence.

It may be difficult to correct this impression. Something can be done by illustrations to show that sorrow for an act does not remove its natural consequences. Let illustrations be drawn from the various departments of nature. For example: A person may violate one of the laws of the vegetable kingdom by wounding the neck of a plant. He may be very sorry, but the plant will die.

Let him violate a law of gravitation by erecting a structure in which the line of gravity falls without the base, and it will fall. Repentant tears for having violated the law will not prevent the structure from falling, nor restore it when it has fallen. Showing that repentance does not remove the penalty following the transgression of physical laws, prepares the mind to see that it does not remove the penalty following the transgression of the moral law. The passages of Scripture bearing upon this point, will be more clearly apprehended.

The pupil should be led to see that penitence

is an appropriate ground of forgiveness and not a meritorious cause. If a parent is prepared to forgive a child, the child cannot reasonably ask for forgiveness unless he is penitent.

Provision has been made for forgiveness by the death of Christ, and all that is necessary is that the sinner should be in a proper state of mind to receive it. The rebel is not in a state of mind to receive pardon while he is constantly and wilfully occupied in acts of rebellion. No one could reasonably ask pardon for setting houses on fire if he should continue to set houses on fire while he is praying for pardon.

## CHAPTER XXIII.

### FAITH.

HE who is truly penitent has a right to ask for forgiveness for the sake of Christ. He has a right to believe that pardon will be granted. It is his duty to believe that pardon will be granted.

To believe a proposition and to believe in Christ are states or processes of mind very different. To believe a proposition is to receive it as true; to believe in Christ is to have confidence in his word and in his character—to trust him.

There are persons whom you trust. You trust a friend to supply you with food. He has promised that he will do so. You have perfect confidence in him. You feel sure that food will be supplied.

Christ has promised to forgive and save every penitent sinner. When one relies upon that promise, when he trusts Christ's promises, when he has perfect confidence in Christ, he believes in him, he has faith in him. He has exercised faith—saving faith; for it secures salvation.

Persons are often exhorted to believe, as though it were an act of will. You cannot believe a proposition by willing to believe it. You must have evidence of its truth before you can believe. You cannot put confidence in a person by willing to put confidence in him. You must know that he is worthy of confidence. Hence, in order to putting confidence in Christ, his character must be known. Hence, the facts respecting the life and death of Christ must be known. When we are making our pupils acquainted with these facts, we are doing what is necessary in order to repentance and faith.

The teacher should represent the atonement of Christ as the ground of forgiveness. It is not wise to attempt to explain to the young the

philosophy of the atonement, if there is any meaning in that expression. It is not wise to attempt to explain how the sufferings and death of Christ render forgiveness possible. It is enough that God has declared that it is necessary to salvation. The facts are clearly stated, and are to be received and acted upon.

We have seen that to produce the state of mind termed penitence the truths adapted to produce it should be placed before the mind. The sinner is to be led to consider his ways, to compare his conduct with the law of God. He is to be led to consider the character of God, and his dealings toward the sinner. These and similar truths are to be clearly set before the mind. While they are well adapted to cause repentance, it is well known that they will not do it. There is need of an influence stronger than truth to cause penitence—the influence of the Holy Spirit. For this we should constantly pray. Similar remarks may be made respecting faith.

To deal wisely with an awakened sinner is a difficult work. To repeat certain forms of expression, forms that contain truth, is not sufficient. The physician must know the state of the patient's body—must know what the disease is, and what stage in its progress has been reached, before he can give wise directions with reference to a cure. A similar knowledge is necessary in order to give wise directions with reference to salvation. The condition of the inquirer's mind must be known.

To know the condition of the diseased body requires great discrimination. The success or failure of the medical practitioner depends, in a great measure, upon his skill in observing symptoms, and in making inferences from them.

A similar remark may be made respecting the spiritual adviser. He must have skill to discern the condition of the awakened sinner. Having learned the condition of the mind, the object is to cause conviction of sin—to cause

the sinner to see that he is lost, and that he can be saved only through mercy shown him for Christ's sake. The laws of mind must be observed in efforts to produce the desired states of mind. No state of mind can be produced by an act of will. One cannot see and feel that he is a lost sinner by willing thus to see and to feel. The truths adapted to produce those states of mind must be seen, or those states of mind cannot be reached.

Minds are wrought upon differently in the process of conversion. While there is a general similarity in the experience of all truly converted souls, there are specific differences, and the same points in experience are not always experienced in the same order.

A man who had had great experience in revivals of religion remarked that when first called to meet with inquiring sinners he was at a loss what to do. He told them they must repent and believe the Gospel. They knew that before they came to him. They wanted more

specific directions. At length it occurred to him that those souls were under the influence of the Holy Spirit. This influence must be wisely directed, for it is under the direction of infinite wisdom. He resolved to observe, if possible, how the Spirit was leading the sinner, and to do nothing to interfere with that influence. So far as it was possible he endeavored to be a laborer together with God. He endeavored to learn what truths the Spirit was impressing upon the mind, and toward what states of mind the Spirit was leading the sinner. He thus endeavored to guide his acts by the indications of the Holy Spirit.

## CHAPTER XXIV.

### COURTEOUSNESS.

COURTEOUS manners on the part of the teacher, will have a refining influence. There are many in what are called the humble walks of life, who really have a great deal of native refinement. They have capacities which, developed, would render them refined and courteous. If they come within the reach of favorable influences, the development may be very rapid. The coming in contact with a single person of refinement, is often sufficient to awaken efforts in the right direction. The example and bearing of the teacher may thus have a great influence—especially with pupils whose advantages for social culture have been limited. If a teacher has a class of rough materials, he should take especial care to be courteous.

Persons sometimes fail to adapt themselves to their pupils and to others through ignorance of the fact that courteous and refined manners have more influence with the rude than with the cultivated. Persons wishing to make themselves popular with their inferiors in culture, sometimes adopt their manners. They never succeed in their object. Their conduct in so doing is regarded as condescension. None like to be the objects of condescension.

True courtesy has great power. Let the courtesy spring from the heart, and it will have power even with the coarsest specimens of humanity.

I once knew a superintendent who had a rough class of boys brought into the school. He assigned a teacher adapted to them, as he thought. The teacher was a man of sense and piety, but one of the most uncouth of mortals. He had no power over the class. A highly educated gentleman was placed over it. A wonderful change was soon visible.

The Sunday-school teacher comes in contact with pupils of culture and refinement of manners. If he does not give examples of the same, he will suffer in their estimation. They may respect his goodness; but they cannot fail to see that they are in one respect, at least, his superior.

The Sunday-school teacher comes in contact with those who have had no advantages for social culture, and for the formation of good manners. To such he should be a model. He may be the only one that will give them lessons on a most important subject.

It may be thought that in these remarks we are giving undue importance to the external: there is such a connection between the external and the internal, as renders attention to the external important for the sake of the internal. It is our duty to have pious thoughts and feelings, and it is our duty to give appropriate expression to our thoughts and feelings. A mode of expression that fails to express our thoughts

and feelings aright, will be wrong. It is our duty to love our friends. Of course it is our duty at proper times to give appropriate expression to our love. If we fail to do this, if our attempts at expression are such as lead our friends to be in doubt whether we love them or not, we fail in duty toward them. It will not do to say, "My feelings toward them are right —no matter what my manners toward them are."

The object of Christianity is to make perfect men and women. A coarse, vulgar man cannot be a perfect man. A perfect man is one who has right desires, affections, and gives to them their appropriate expression. While we should guard against the idea that religion is a matter of rites and ceremonies, we should also guard against the idea that it has nothing to do with esthetic culture, and refinement of manner.

The example of Christ was one of gentleness and courtesy. His example gives no countenance to the neglect of politeness. He would have

our feelings toward all men to be such as would lead us, in all our intercourse with them, to obey the injunction to "be courteous."

The love of beauty is not the love of holiness. Courteous manners will not atone for the absence of love in the heart. No amount of esthetic culture can remove the stains of sin, or recommend the sinner to God. No amount of labor bestowed upon the manners can remove that natural alienation of the heart from God. Still, the love of beauty is in keeping with the love of holiness, and polished manners are the appropriate expression of the feelings which the love of Christ generates in the soul.

## CHAPTER XXV.

### ADAPTATION AND INFLUENCE.

A TEACHER must be acquainted with the human mind in general,—he must also be acquainted with the peculiarities of each individual mind. There is no way of teaching a class but by teaching each individual in the class. There are no two minds exactly alike. Minds differ in their power of acquiring knowledge. Some minds work much more slowly than others. This is obvious to every teacher. It leads him to be patient with the slow, and to guard the active from error. A truth that is seen by one mind as soon as it is pointed out, can be seen by the other after long continued looking. Perhaps he can be made to see it only by the light furnished by some analogous truth. The teacher should be skilful in the use of

analogies, or, as they are commonly called, illustrations. There are two ways in which a ready command of illustrations can be secured. When reading, a memorandum should be made of every fact or figure met with, that can be used for illustration. The labor of doing this has been saved by books containing classified illustrations. Time is thus saved by having a storehouse provided, but illustrations gathered from such a source will not be likely to have the freshness of those selected by the teacher from the books read.

It is said of Mackintosh that all his illustrations were gathered and made ready for use in advance. Robert Hall said that his imagination was like a room with illustrations hung all around upon its walls, and that when he needed a figure he had only to take one down from the hook on which it was hanging. The dryness of such illustrations must be felt by the compositions of which they form a part. Still, illustrations thus gathered are better than none.

There is a more excellent way, that of forming the habit of observing analogies,—of collecting them ourselves from nature, and our own observation and experience.

The quick mind is in danger of being superficial, hence care must be taken to prevent it. You can never be sure that your pupil understands a thought till he can state it in his own language, and state it accurately.

There are other peculiarities of intellect and of disposition, which are not so easily distinguished. The teacher needs great skill in inferring from the pupil's acts his state of mind, or his disposition. Some are so timid that when spoken to by the teacher, their excitement banishes from their minds the ideas they wish to remember. Fear is sometimes mistaken for stubbornness. It is a great thing for a teacher to understand his pupils. Long and careful observation, and inference drawn under the influence of love, will aid him to this understanding. So long as the pupil feels that the

teacher does not understand him, he is not in an attitude to be influenced by him.

Every means should be used by the teacher to become acquainted with the mental powers and dispositions of those committed to his care. He cannot acquire this knowledge by meeting them for an hour once a week.

The teacher must, while conducting an exercise or recitation, put himself in the place of each pupil. An accurate knowledge of the mind of each pupil is necessary in order to adapt one's questions and statements to the condition of that pupil's mind. A single question may cause one mind to see the truth. A number of questions may be necessary to cause another mind to see the same truth.

Merely to cause the pupil to see certain truths is not the sole work of the teacher. He is to influence them in a variety of ways.

When we wish to influence one, we wish to influence him to act; we wish him to do something—either a specific act, or a

series of acts, tending to the formation of habit. We may convince one of the propriety of doing a thing, and yet may not succeed in inducing him to do it. An intellectual conviction that a certain thing ought to be done, will not induce one to do it. Acts of volition are always immediately preceded by some form of desire. We must awaken feeling on the part of those whom we would influence.

To this end, we must have the confidence of our pupils. This is of the utmost importance in order to a healthful influence. Some teachers seek for popularity with their pupils for the sake of influence over them. It is better to aim at securing the confidence of your pupils, than to aim at securing their favor. If you secure their confidence that you are interested in their welfare—that your sympathies are with them—you will secure their esteem. Enduring popularity must have confidence as its basis.

Confidence is secured by a course of action adapted to secure it. That course of action

should be real. A simulated course may deceive for a time; but permanent confidence can be secured only by a sincere devotion to your pupils, and perfect honesty in all your intercourse with them.

Having secured their confidence, a knowledge of their dispositions will enable you to influence them. One has a fretful disposition, another a suspicious disposition, another an envious disposition. To act wisely in view of these dispositions, so as to repress those which are evil, and to develop and strengthen those which are good, is one of the most important and most difficult parts of a teacher's work.

Observation, inference, effort, and prayer, are necessary.

The Sunday-school teacher should make the mind and character of every member of his class the subject of earnest study.

## CHAPTER XXVI.

### PROGRESS IN CHRISTIAN EDUCATION

PERSONS often speak of one's education as completed. Properly speaking, one's education is not completed on earth. There is a time when the disciplinary studies are ended, and when life in earnest is entered upon ; when the habits formed and the knowledge acquired will be put to use in the practical business of life, but the work of education will still go on. The mind often improves more rapidly after school studies are ended, than during any former period. As exercise is the law of growth, the exercise of life in earnest is often more promotive of mental growth than the exercise of the schools. The work of forming habits does not cease when school life is ended. It is carried on to the close of life.

So with our religious education. Our religious is analogous to our intellectual growth. "First the blade, then the ear, and after that the full corn in the ear." "The path of the just is as the shining light, that shineth more and more unto the perfect day."

These passages indicate the mode of Christian growth. Some suggestions on this subject may be useful.

We have seen that the end of Christian education—of all true education—is to restore to the soul the lost image of God, to make a complete and perfect man.

We have seen that the laws of mind have not been changed by the fall. The method of forming habits is the same now as before the fall. The fall wrought in the mind a tendency to form evil instead of good habits. This tendency must be corrected before the highest education can be entered upon. The process of regeneration must take place. Toward this highest education every teacher should aim.

He is not, however, to confine his efforts exclusively to the formation of the habits whose formation is conditioned on conversion. Suppose you aid an unconverted pupil in forming habits of attention and of clear perception. Those habits do not make a Christian of him. But one who can see clearly will be the more likely to see the truths necessary to salvation: when such an one is converted, the habit will be useful to him: it is a power which may be used in doing good. "In the morning sow thy seed, and in the evening withhold not thy hand." Try to do good at all times and in all practicable ways.

As we are to covet earnestly the best gifts, so we are to aim chiefly at the conversion and growth in grace of our pupils.

We should cause our pupils to understand that conversion is not an end, but simply the beginning of a new life. Some seem to think that when they are converted they have nothing more to do but to enjoy themselves—to

enjoy their privileges. It is true that they are to enjoy their privileges, but the highest of all their privileges is that of growing in grace—of becoming more and more conformed to the image of God. To this end, the means appointed should be diligently used.

Some think that when they are converted, their chief work is to do good to the souls of men. It is true, that God converted them that they might be laborers together with him. It is true, that they ought to seek to save the souls of men; but it is also true, that they are to grow in conformity to the character of God.

To guide a young convert aright requires wisdom and skill. The Christian character of the convert depends, in a great measure, upon the influences to which he is subject immediately subsequent to conversion.

The question that the convert should be led to ask is, not "What must I feel?" but "What must I do?" Lord, what wilt thou have me to

do? is the attitude to be taken by every converted soul.

God would have every one render, from the promptings of love, perfect obedience to his will. Hence, to learn that will, we must study the Bible, in which God's character is perfectly revealed, and his will is perfectly made known.

When the right course is pursued, there will be a steady increase in divine knowledge, a steady increase in skill in performing duty, and a steady increase in love to God and to men. This progress in spiritual growth is analogous to intellectual growth. Like it, it is conditioned on the diligent use of means.

The instructions of the religious teacher should be adapted to the condition of the pupil. The teacher of gymnastics will not exhort the lad of fourteen years to do what he would exhort a full-grown man to do. The religious teacher should not exhort the babe in Christ to do what he might properly exhort a man long in the school of Christ to do.

This is not seldom done. Young Christians are told to exercise feelings, or, at least, that it is their duty to exercise feelings which cannot be exercised at their stage of progress. You may tell a man on the mountain top to behold an object in the distant horizon. It would be folly to tell one not half way up the mountain to behold it. It is not within the range of his vision.

It is not wise to exhort a young Christian to feel as only an experienced Christian can feel. And yet this is often done. In consequence, the young Christian attempts to produce, by an act of will, a state of mind which can be reached, it may be, only by a long course of effort and of suffering.

The secular teacher adapts the exercises required of his pupil to the condition of his mind. So should the religious teacher.

Christ had regard to this principle of adaptation when he said, "I have many things to say unto you, but ye cannot bear them now."

## CHAPTER XXVII.

### SELF-DENIAL AND CROSS-BEARING.

THERE is an impression on the minds of some that Christ's yoke is not easy, and that his burden is not light. It has already been shown that God's law is really a directory for the attainment of happiness. Still, some seem to think that because Christ's religion is a self-denying, cross-bearing religion, it must interfere with human happiness. They fail to see that it is the Christian's duty to be happy—"to rejoice evermore." They seem to think that it is his duty to be unhappy, or, at least, to have seasons of despondency and gloom. A very little reflection will show that such views are wrong and injurious.

Wrong views of self-denial are entertained by some. They do not distinguish with suf-

ficient clearness between self-denial and penance. The self-denial of the Gospel has nothing of the nature of penance. We are never required to practice self-denial for its own sake, or for the sake of rendering ourselves uncomfortable.

We are to deny ourselves all sinful indulgences—the "pleasures of sin for a season." Denying the claims of sinful appetites does not interfere with our happiness.

We are sometimes to deny ourselves pleasures in themselves innocent, for the sake of others. A case of want is made known to one. He can relieve it by a sum of money which he had designed to spend in a pleasure excursion. He can deny himself the pleasure of that excursion.

Does that act of self-denial lessen his happiness? Is it adapted to make him sour and gloomy? Or does it tend to enlarge his heart and increase his happiness? Let experience decide.

The Christian is to deny himself and take up his cross. He is to deny himself all ungodliness and worldly lusts, and also lawful pleasures, when required so to do. He must hold himself in readiness to practice this real self-denial, whenever God in his providence requires it. To perform acts of self-denial when God does not require them, is as far from duty as is courting persecution. We are to endure persecution when it comes; but we are not to seek for it.

In the view of some, taking up the cross consists in performing unpleasant duties, or acts which are supposed to be duties. It sometimes happens that erroneous views of duty cause great unhappiness. A woman, for example, thinks it is her duty to go and give a public warning or reproof to some very wicked man. She has a nice sense of propriety, but she thinks that duty requires her to disregard it. Perhaps her sense of propriety is so strong that she cannot overcome it, and therefore

fails to do what she regards as her duty. She, of course, thereby does injury to her character.

Now it is quite possible, nay, is more than probable, that it was not her duty to warn that wicked man. We are to take up the cross when God places it in our way.

We are not to make crosses for the purpose of taking them up. Accurate views of duty will save us from errors of this kind. Duty is determined by the written word, and an enlightened conscience,—not by impulses and suggestions for which no cause can be given. A reason can be given for every duty, as well as for the hope that is within us.

It is very desirable that the duty and privilege of self-denial be understood and practiced. It is one of the most effective means of religious growth.

Our fallen nature leads us to selfishness. Temptations to selfishness abound. To deny our selfishness is not to make ourselves un-

happy. When we see an unselfish man, we know that we see a happy man.

A great portion of the training which the young receive, is adapted to make them "sharp" and selfish.

Great pains should be taken by teachers to lead their pupils to habits of generous, unselfish action. The most effective mode of teaching is by example.

## CHAPTER XXVIII.

### ENJOYING RELIGION.

WE sometimes hear the question asked, "Do you enjoy religion?" Some remarks suggested by this question may be useful. The teacher should have clear ideas on all matters pertaining to the religious life.

Let us consider what is meant by "enjoying religion."

The expression suggests the idea entertained by some that religion consists chiefly in excited feeling—that enjoyment is the object of religion. This is a fundamental error. The object of religion is not happiness, but holiness. Happiness is the result of holiness.

Consider the case of Mr. X. He is a member of the Church. He is what his neighbors call a hard man. He wants the highest price

for what he has to sell. He is quite as exacting from the poor man as he is from the rich man. He is never fraudulent. He wants only that which belongs to him. Men have great confidence in his honesty, but very little confidence in his benevolence.

His temper is what they call "fractious." The boys do not like him.

He is, as has been said, a member of the Church, and is a regular attendant upon the services of the Sabbath, and is always present at the weekly prayer-meeting. He always has something to say, and that something is commonly a statement of his enjoyment of religion. He is always in a high degree of excitement in the meeting. He has brought himself to believe that he does enjoy the meetings, and that his enjoyment is a religious enjoyment. If so, it is not worth much.

There are others besides Mr. X. who endeavor to get their minds excited, under the impression that the enjoyment attendant upon excitement

is the enjoyment of religion. They imagine that religion consists mainly in feeling.

A man is religious just in proportion as he is Christ-like. In proportion as he is Christ-like, he will do that which is right. Christ's conformity to the law of holiness was perfect. A man is religious in proportion as he obeys the law of holiness. To know that law and to obey it, is to be the object of his life.

But has feeling nothing to do with religion? Much, every way. The truths of religion are adapted to awaken feeling. What God has done for us is adapted to awaken feelings of gratitude. A view of his awful justice is adapted to awaken feelings of fear. A view of the sympathy of Christ is adapted to produce comfort. A view of the exceedingly great and precious promises is adapted to inspire a lively hope, and the cheerful and joyous emotions consequent thereon.

The religion of Christ is a religion of feeling. Its duties can be summed up in supreme love

to God and benevolence toward man. But it is a religion of reasonable feeling—of feeling produced by appropriate causes.

Paul did not ask the Lord how he should feel, but what he must do? Paul, when he entered upon his religious life, did not set out in pursuit of happiness. He set out to do his Lord's work, just as every convert should do. His business is with duty and with feeling so far as it is duty. He is to let the Lord take care of his happiness.

True Christian feeling, and true Christian enjoyment, result from the perception of truth and the performance of duty. The joy of love can never be experienced except by those who love. The joy of self-denial can never be experienced except by those who practice self-denial. The joy of submission to God's will can be experienced only by those who practice submission to that will. So of all the joys of the Christian life. They are not states of mind produced by acts of will, or by the

exercise of imagination, or by sympathy. They are states of mind resulting from the perception of truth or from the performance of duty.

The question each one should ask is, not, "How shall I enjoy religion?" but, "How shall I become like Christ?"

## CHAPTER XXIX.

### WHY SHOULD I BE A SUNDAY-SCHOOL TEACHER?

PROBABLY Christ requires it of you. He has said to you, "Go work in my vineyard." The Sunday-school department of that vineyard is open before you. You have the time, the health, the capacity to become a teacher. Unless you can find a satisfactory reason why you should not become a Sunday-school teacher, the conclusion seems to follow that you should be one. Christ does not by an audible voice call his followers each to his particular field, but he does so by his providence. When one possesses the capacity for a certain work, and that work is set before him, he is called to that work. If a man in whose service you are should put an axe into your hands, and point to a tree before you, you

would understand him as directing you to cut wood.

You trust you have been converted. Christ did not convert you to be an idle member of his Church. He did not purchase you with his own precious blood, merely that you might escape perdition. As you are not your own, but have been bought with a price, you are to glorify God with your body and your spirit. You can glorify him by doing his will, and in no other way. Is it not his will that you should strive to win the young to his service?

It is a great privilege to be a Sunday-school teacher. It is to be a co-worker with Christ and the Holy Spirit, in the highest work in which a human being can engage. True, it may involve hard work, self-denial, and suffering. Did you ever count it a privilege to labor and to practice self-denial for the sake of one dearly beloved? Would you surrender to any one your place by the sick-bed of your mother?

Is it not, in like manner, a privilege to labor and to practice self-denial for Christ? If we love him as we ought, we shall find it to be so. Moreover, labor in the Sunday-school is not in vain, although, in seasons of discouragement, the teacher may think so. Paul exhorts Christians to diligence in labor because that labor will be successful. "Inasmuch as ye know that your labor is not in vain in the Lord." He does not encourage them with probabilities of success. He speaks of success as certain, and he speaks of their knowledge of the fact—"inasmuch as ye know, that your labor is not in vain in the Lord." Labor in the Lord is labor in accordance with his will. His will must be perfectly wise. Whatever is done in accordance with the will of God, must be in accordance with the principles of infinite wisdom. Whatever is done in accordance with his will must accomplish just what he designed it should accomplish. When a man has accomplished by his labors just that which infinite wisdom

designed he should accomplish, he has good reason to be satisfied with his success.

The work of Sunday-school instruction is self-improving work. It is very desirable to have clear and accurate views of divine truth. There is no means of acquiring clear and accurate views of truth compared with that of earnest striving to cause other minds to see it clearly. As divine truth is the source of duty and the instrument of sanctification, an accurate knowledge of it is the most important acquisition it is possible to make.

The exercise of mind called forth by attempts at teaching, is a kind of exercise eminently adapted to promote mental growth.

The exercise of benevolence toward your pupils—for your whole work is a work of benevolence—increases your power of benevolent action. There is no course of action better adapted to promote spiritual progress than a course of earnest, wise effort to promote the conversion and sanctification of souls.

The labors of the Sunday-school teacher are followed by a large reward. The reward is certain. Christ's word is pledged to that effect. The faithful teacher will see some souls converted. He will have the joy of leading them in the strait and narrow way. He will have the joy of feeding the lambs of Christ. No action in their behalf will pass unnoticed by the Master. "Whosoever shall give to one of these little ones a cup of cold water only, verily he shall not lose his reward." "They that are wise"—wise to win souls—"shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever."

## CHAPTER XXX.

### QUESTIONING.

SKILL in asking questions is one of the most important qualifications of a teacher. The chief end of questions is not to determine whether or not the pupil has performed his allotted task. They are sometimes to be asked for that purpose. A higher object is to lead the pupil to think—to see truth for himself.

In teaching, you wish to be sure that the pupil sees the truths which are the subject of study. If you tell him a truth—make a formal statement of it, and ask him if he sees it—he may answer yes; still you are not sure that he sees it. By suitable questions, turn his mind's eye toward the truth and bid him tell you what he sees. If he states it correctly, you are sure that he sees it. To turn the mind's eye in the

direction in which the truth lies, requires skill in asking questions.

This method of questioning leads the pupil to see truth for himself—leads him to think, which is the great end of educational effort.

This may be regarded as a slow process. It may compel the teacher to ask a great many questions before the pupil sees a truth that could be told him in a very few words. It would be much easier to state the truth to him, but it would not be so well for him. The business of the teacher is not to tell the pupil what to believe, but to make him a seer of truth. He can learn to see by seeing, and in no other way.

This mode of questioning is the "drawing out" process, which is often contrasted with the "pouring in" process. Both expressions are figurative. "Drawing out the mind," means leading it to see—to exercise its faculties. At the outset, there is nothing in the mind to draw out, that is to say, nothing in the form of knowledge.

It is created with capacities for acquiring knowledge. To develop and direct those capacities is the work of the educator.

Questions must be adapted to the pupil. It is a great error to suppose that there are certain questions relating to a lesson, which are the best questions, and which are consequently to be put to the members of the class in order. That is the best question which leads the pupil to see, most clearly, the truth pointed out. A single direct question will lead one pupil to see it, and will call forth an answer. The same question put to another pupil will call forth no answer, because it will not lead him to see any thing. Perhaps half a dozen successive questions may be necessary.

You ask a member of the class a question, and he fails to answer it. He does not see the truth. You know that he is familiar with an analogous truth. You question him respecting that truth. You get intelligent answers. You then recur to the first question, and, by the aid

of analogy, he sees the truth you desire him to see, and he gives you a correct answer.

The skilful teacher thus becomes a different person, as it were, to each of his pupils. He places himself in the condition of the pupil, and questions him accordingly. Hence, his questions relating to the same subject must vary with the condition and capacity of the pupils.

The teacher should never put questions for the purpose of puzzling his pupils, or of showing his superiority. The best kind of superiority is that which enables one to aid his pupils in seeing truth, and in performing mental processes which they would not otherwise perform. In no way can a teacher get a stronger hold of the mind of the pupil than by teaching that pupil to see truth for himself—to rely upon himself.

The teacher should avoid asking general indefinite questions: he should especially avoid asking questions which require simply an affirmative or a negative.

He should remember that the mind is so made that it can perceive general truths only by means of particular truths. All questions should relate at first to particular truths. When the mind is familiar with particular illustrations of a truth, it is prepared to understand that truth when stated in a general form, and not before.

The teacher should avoid asking too easy questions. This is sometimes done through indolence on the part of the teacher, and sometimes through a desire to please his pupils. But pupils become restless under such questionings. Their minds are not exercised, and they find that they learn nothing from the recitation. There is pleasure connected with the exercise of mind. The best way to make a recitation interesting, and the teacher popular, is to make the hour devoted to it an hour of intense mental activity.

Questions should be expressed in good English, and uttered in a natural tone, with due

regard to emphasis. Some teachers adopt a formal and monotonous manner. They ask all questions in the same tone. They fail to gain the attention of the class. The pupils regard it as a sort of mechanical exercise. Let that formal, monotonous manner be dropped, and a question asked in a natural tone, and they are all attention.

Let teachers study the art of questioning. They will, of course, learn that different studies require different modes of questioning. Let them seek to acquire the mode best adapted to quicken and improve the mind of the pupil.

## CHAPTER XXXI.

### PREPARATION FOR RECITATION.

THE teacher must of course understand the lesson he is to teach. He must of course study it carefully. It will be well to learn more about the subject than is contained in the lesson. He may, perhaps to advantage, add to the truths contained in the lesson. Whether it will be wise for him to do so depends upon circumstances. His object, for the most part, will be to make the pupils fully understand what is in the lesson. It is not often that there will be time for giving additional information. An extended study of the subject will enable the teacher so to do, if it is deemed desirable.

An extended study of the subject of the lesson qualifies the teacher to teach it better. It

gives him a more complete mastery of the subject, and increases his own mental power. The work of the teacher is peculiarly adapted to self-improvement.

The next thing in the work of preparation is to consider what points in the lesson shall be presented to the pupils, and in what manner they shall be presented. The strong points should be presented first. How shall this point be presented? In what way shall I illustrate it so that this and that point can be seen by this and that member of the class? What truth contained in the lesson is adapted to make an impression on this mind? To the condition of what mind is this truth adapted? These and similar questions will be considered. By studying the lesson in this manner, the teacher becomes interested in it. If the teacher is not interested, the pupils will not be. A necessary condition of interest on the part of the pupils is interest on the part of the teacher.

The work of preparation is never done. Some

teachers, when they have gone over a course of lessons with great care, think that the work of preparation is done. Not so with a good teacher. With him, fresh preparation must be made for every recitation. When he has become perfectly familiar with a subject, it is sometimes more work to make due preparation than at first. Then the topics were new. The mind became interested in studying them. But when those topics are perfectly familiar, the interest of novelty is lost. It is difficult to awaken in the mind the interest needed to awaken interest in the minds of the pupil.

We have here one reason for the fact that teachers are apt to become dull after a few years' service. They become perfectly familiar with the subjects taught, and fall into habits of formal repetitions. They lose all interest themselves, and of course fail to awaken it in others.

The most successful teachers, who have never allowed their interest in the work to flag, have

always made diligent preparation for every recitation.

It may be asked, "How can they feel an interest in a book that they have taught over and over again?"

Their main object was not to teach the book, but to form the minds of their pupils. The book was used as a means to that end. They looked at the minds of their successive classes rather than to the book. Fresh material, to work upon was thus furnished them. In striving to act efficiently on that material, their interest remained unabated—in fact, kept on increasing. The true teacher feels an increasing interest in his work.

An important part of one's preparation for meeting his class consists in a state of feeling that will prompt to a natural, cheerful, affectionate manner. The duty of the teacher is to please his pupils for their edification. Pupils will always respect efforts to interest and please them for their good.

They have often more skill in judging of the motives of the teacher, than they get credit for.

Prayer should have a prominent place in the work of preparation for meeting a class. The Sunday-school teacher deals with spiritual realities. He needs to see them as real. To the unconverted they do not seem real. To the Christian they sometimes lose a portion of their reality. It is only when by prayer he draws near to God and the eternal world, that these truths seem real and become influential. They must seem so to the teacher if he would be successful in impressing them upon the minds of his pupils.

Besides, he is dependent on the influences of the Holy Spirit for the success at which he aims—the conversion of the soul. The Spirit is given in answer to prayer. "How much more shall your heavenly Father give the Holy Spirit to them that ask him."

## CHAPTER XXXII.

### THE BLACKBOARD.

OBJECTS described in a book or orally, may be represented on the blackboard. In the lesson, reference is, perhaps, made to the palm-tree. A drawing on the board will enable the pupil to get a clearer idea of it—to form a more accurate mental image of it than can be formed from any description written or oral. The trees, animals, and scenes of the Bible can be illustrated on the blackboard by one having only a moderate degree of skill in rough drawing.

The first and most important use of the blackboard is to represent that which is picturable in the imagination—that of which mental images may be formed.

It may also be used for putting down heads

of thought or sentences for the class to commit to memory. The teacher may be engaged in leading his pupils to see a truth. When, by questioning, or statement, or both, he has caused them to see it, it may be briefly expressed on the blackboard, and a new departure taken.

The advantages resulting from a legitimate use of the blackboard have led to its abuse.

Some have attempted, or, at least, have professed to represent or illustrate processes of thought on the board.

Some mental operations may thus be illustrated; but those processes are not cognitive but imaginative. One may construct imaginary objects and scenes; that is, he may imagine objects and scenes, and may represent them on the board, just as he may represent real objects and scenes. But the blackboard will be seldom required in the Sunday-school to illustrate the fictions of the imagination. The staple dealt in is truth.

When the mental operation consists of what

is properly termed thought, it may be expressed in words on the board, but it cannot be pictured, because it is formless.

It will be asked, May it not be expressed by arbitrary signs, and thus aid the student in conducting his process of thought? The blackboard furnishes aid to the student of geometry: why may it not, in like manner, furnish aid to the student of mental philosophy? Because the two subjects differ in their nature. The triangles and circles which the student of geometry draws on the board are not the figures he is studying: they aid him in keeping his attention fixed on the mathematical figures—the spacial triangles and circles which he is studying. If he could perceive the relations of those figures without the aid of material lines, if he could see them with his mind's eye, it would be all the better. The blackboard aids some to see truths which they could not otherwise see.

But it can furnish no such aid in the study of mental and spiritual truth. No figure on

the board can aid one to get a clearer idea of love, or a clearer sense of duty.

The teacher, we will suppose, is endeavoring to show the effect of love on the mind's perception of duty. He may draw a figure, say the letter X, on the board, and say that it represents or denotes love. The eyes of the pupils may be fixed on the X, but will it give them a clearer idea of love, or enable them to keep their attention more steadily fixed on the statement or reasonings connected with it?

When the teacher has led the class to see that love is favorable to clear perceptions of duty, he may make another figure on the board to denote the conclusion reached; but it will not render the conclusion clearer to any mind. There can be no illustrative force in the figure.

It may aid the pupil in remembering the truth, but it is very undesirable to form the habit of remembering by the aid of arbitrary signs.

In some secular schools, the practice of making diagrams to express the relations of the different parts of a sentence to one another, is prevalent. It is thought to furnish aid to the student in the process of analysis—in the process of seeing the relations expressed by the words constituting the sentence. One form indicates the subject, and another, the predicate, and another, the modifier of the predicate, etc. A moment's reflection will show that the relations must be cognized before the diagram can be made. The pupil must know what word or words constitute the subject before he can draw the lines that indicate the subject—and so of every other word in the sentence. A figure that cannot be drawn till the relation is perceived, cannot aid the pupil in perceiving that relation.

A diagram may be of service as a sort of short-hand recitation. The teacher may give a class a sentence to analyze, and the whole class may go to the board, write out the sentence,

and indicate by signs their comprehension of the analysis.

The good teacher will not content himself with such recitations. If continued long, they become closely allied to the mechanical.

## CHAPTER XXXIII.

### AN EDUCATIONAL PHOTOGRAPH.

HOW the mind acquires a knowledge of duty—the ground of moral obligation—obedience to conscience, are topics in regard to which clear and accurate ideas should be acquired. The following method may be useful in leading the young to acquire those ideas:

*Teacher.* Have you a conscience?

*Pupil.* I suppose every one has a conscience.

*T.* I did not ask you what you supposed about others; I asked you, Have you a conscience?

*P.* Yes, sir, I have.

*T.* What do you mean when you say, I have a conscience?

*P.* I mean that I can see that some things are right and other things wrong.

*T.* Exactly so. If you see a man stealing money, what do you call the act?

*P.* I call it a wrong act.

*T.* How do you know it is wrong?

*P.* I see it to be wrong. No one has a right to take what does not belong to him.

*T.* Can you prove that?

*P.* No, sir; but it is so plain that it don't need proof.

*T.* That is true. The truths that are too plain to admit of proof, are called self-evident truths. Suppose you see a man attempt to murder another, how do you know he is doing wrong?

*P.* I see that he is.

*T.* What kind of truth is expressed by the proposition, It is wrong to commit murder?

*P.* It is a self-evident truth.

*T.* What kind of truths are the propositions, "Marble is hard," "The sky is blue," "The whole of a thing is greater than its part?"

*P.* They are self-evident truths.

*T.* How do we perceive self-evident truths?

*P.* By looking at them.

*T.* Yes, we see them as soon as we look at them. Thus we see that some acts are right and others wrong, as soon as we look at them. In all simple cases, we see the right or wrong of an act directly, without any reasoning, simply by looking at it. The mind is so made that it perceives some truths in regard to duty directly, just as it perceives some truths in relation to numbers directly. But in regard to other truths, the case is different. Suppose you should see a man handing another some money; is the act right or wrong?

*P.* I couldn't tell.

*T.* What would you need to know before you could tell whether the act was right or wrong?

*P.* I should need to know what he was giving him the money for.

*T.* Suppose you found it was given in payment for a just debt?

*P.* Then the act would be right.

*T.* Suppose it was given him as a bribe to swear falsely?

*P.* Then it would be wrong.

*T.* Yes: the moral character of the act would depend upon the motive of the actor, and if you did not know his motive, you could not determine the moral character of the act. Suppose you can't find out what a man's motive is in a particular act?

*P.* I can't tell whether it is right or wrong.

*T.* Suppose you think his motive is good when it is not. What would be true in regard to your conclusion as to the moral character of the act?

*P.* My conclusion would be wrong.

*T.* Then you may sometimes think an action to be right, when it is not?

*P.* Yes, sir.

*T.* Thus you see we may make mistakes respecting what is right, as we may respecting what is true. The mind is not infallible on any subject. When I say it is not infallible, I mean

it is liable to make mistakes. Suppose you are offered a liquid of a very pleasant taste; would it be right for you to drink it?

*P.* I don't know, sir.

*T.* Suppose you are sure that it will do you no harm, but will do you good?

*P.* Then it would be right to drink it.

*T.* Suppose you find that it will poison you?

*P.* Then it would be wrong to drink it?

*T.* In order to know whether it would be right or wrong to drink it, you must know the consequences of drinking it. Suppose you are in error as to the consequences, what effect on your conclusion would it have?

*P.* It might cause me to come to a wrong conclusion.

*T.* Yes; you see, then, that we may make mistakes in regard to duty. When the duty is a self-evident one, we are not liable to mistakes. When duty is to be inferred from facts previously known, we may fall into error. We ac-

quire a knowledge of duty, or of what is right or wrong, just as we acquire other kinds of knowledge; namely, by direct perception and by inference.

*P.* I have heard it said that conscience is the voice of God in the soul. If it is the voice of God, it must always be right.

*T.* Is the language you have quoted figurative or literal?

*P.* Figurative.

*T.* Yes; and the meaning of it is that God has given the soul the power to perceive the difference between right and wrong. Translate the figurative into literal language, and you will see that the conclusion does not follow. "God has given the mind power to perceive the difference between right and wrong; therefore its perceptions are infallible." You might as well say, God has given us power to perceive the relations of numbers; therefore all our arithmetical operations are infallibly correct. When we say conscience is fallible, it is only another mode of

saying that the mind may make mistakes in regard to duty. Is there any infallible standard of duty?

*P.* Yes, sir; the Bible.

*T.* Right. When God tells us our duty, there can be no mistake about it. His word is infallible; but may we not fail to understand that word?

*P.* I don't suppose we can understand it all.

*T.* In regard to a particular duty laid down, may we not mistake the meaning of the commandment?

*P.* I suppose we may.

*T.* The Bible is the infallible standard of duty, but we are not infallible in our interpretation of it. Why are we under obligation to do right?

*P.* Because it is necessary to make us happy.

*T.* Suppose that doing wrong would make you more happy than doing right; would it be right to do wrong?

*P.* No, sir; it can never be right to do wrong.

*T.* Why should you believe a true statement? Why should you believe that the earth is composed of land and water?

*P.* Because it is composed of land and water —because it is true.

*T.* Is the fact that a proposition is actually true, a sufficient reason for believing it?

*P.* Yes, sir.

*T.* And is not the fact that a thing is right, a sufficient reason for doing it, that is, if it is within our sphere of action?

*P.* Yes, sir.

*T.* We want no reason for doing right. We were made to do right, just as truly as we were made to perceive truth.

In his actual instructions in his class on the topics above considered, the writer asks many more questions than are here recorded. When he was young he thought that clear statement, attended by illustrations, was all that the pupil required. Experience has taught him better.

He has learned the importance of keeping the mind of the pupil directed for a long time to a topic. At the same time, it must be kept active, or weariness and want of interest will be the result.

## CHAPTER XXXIV.

### AN EDUCATIONAL PHOTOGRAPH.

IT is said that it is the work of the teacher to communicate truth to his pupils. More strictly speaking, it is the work of the teacher to cause his pupils to see truth. The clear statement of a truth does not necessarily add to the pupil's knowledge. If the truth stated be within the range of his experience, it will add to his knowledge, that is, will be fully apprehended. For example, if to one in Albany the statement is made, "It rained yesterday in New York," there is an increase of knowledge on the part of the hearer. But if the statement is of a truth without the range of familiar analogies, it will be imperfectly apprehended. Mere statement, however clear, is often insufficient.

The following statement does not lack clear-

ness: *A knowledge of the truth is important, because it is the condition of wise action.* Yet to most young minds it will convey only a very general idea. To make the young pupil see the truth it contains, something like the following process is necessary:

*Teacher.* Do you know what a true statement is?

*Pupil.* Yes, sir.

*T.* Give me an example of a true statement.

*P.* Leaves are green.

*T.* Suppose I should say, Leaves are white; what kind of a statement would that be?

*P.* It would not be true.

*T.* What do you call a statement that is not true?

*P.* A false statement.*

*T.* You know the difference between true

* The teacher should lead the pupil to make his answer the exact correlative of the question. The connection between accuracy of expression and accuracy of thought should never be overlooked.

and false statements—true and false things—truth and falsehood. Which is it the most important for us to know, truths or falsehoods?

*P.* Truths.

*T.* Why is a knowledge of truth more important than a knowledge of falsehood?

*P.* Because we need to know what is true—what is real.

*T.* Why do we need to know what is true?

*P.* Because—well, I know we ought to know what is true—I can't tell why.

*T.* Suppose you wished to go to a place that you had not seen; what would you want to know about the way to it?

*P.* I should want to know the right way.

*T.* Why would you wish to know the right way?

*P.* So that I might take it, and reach the place.

*T.* Wouldn't a knowledge of the wrong way do just as well?

*P.* No, sir; I should not want to take the wrong way; I should never get there if I did.

*T.* You see, then, that a knowledge of the true way is important, as it is necessary to wise effort. A knowledge of the truth is necessary to the traveller, in order that he may reach his journey's end. Now, suppose a person should send you from China the seeds of a rare flower, and you wished to make it grow and bloom in your garden, what would you want to know about it?

*P.* I should want to know when to plant the seeds and how to take care of the plants.

*T.* Why would you need true instead of false statements respecting planting and culture?

*P.* In order that I might know what to do.

*T.* You could act on false information could you not?

*P.* Yes, sir; but I shouldn't succeed in making the plants grow.

*T.* You thus see that a knowledge of the truth is the condition of wise action in regard

to the culture of plants. Now let us take another case. Suppose you were sick, and needed medicine to cure you; what would you need to know?

*P.* I should need to know what medicine to take.

*T.* Yes, you would need to know the right medicine; why?

*P.* If I didn't know the right medicine, I shouldn't be likely to take it.

*T.* Accurate knowledge would thus be necessary to wise action. Let us take another case. Suppose you wished to make a certain person happy. What would you need to know before you could wisely begin to act?

*P.* I should want to know something about the person—something about his circumstances.

*T.* Why?

*P.* Because I should not otherwise know what to do. I might mean well, but I might do something that would not make him happy.

*T.* Suppose some one gives you false infor-

mation in respect to his circumstances and disposition, and you act on that information?

*P.* I may make him unhappy instead of happy.

*T.* Thus you see that you must know the truth respecting that person, in order that you may act wisely in your efforts to promote his happiness. We will take one case more. Suppose you wish to become a Christian; what do you need to know?

*P.* I need to know what I must do to be saved.

*T.* Suppose one should tell you that you must torture your body for that purpose?

*P.* He would not tell me the truth.

*T.* Suppose you had no other direction given you?

*P.* If I didn't know any better, I might follow it.

*T.* Would you secure salvation by so doing?

*P.* No, sir; I must do what the Bible says must be done.

*T.* Certainly. You must act in accordance with the truth, and hence you must know the truth. Suppose you have become a Christian, what are you to do then?

*P.* I must do the will of God.

*T.* What must always precede the performance of duty?

*P.* A willingness to do it.

*T.* True, but that is not what I mean; what knowledge must you have?

*P.* I must have a knowledge of what my duty is.

*T.* An accurate knowledge?

*P.* Yes, sir; I must know just what I ought to do, in order to do it.

*T.* You see, then, that in regard to all things, knowledge of the truth is the condition of wise action. The Scriptures insist on the importance of a knowledge of the truth, and you see the reason of it. We were made to act wisely, and accurate knowledge is necessary to wise action.

The truths presented above could be stated in a few brief sentences, and the pupil could commit them to memory; but he would have no such knowledge of them as would be acquired by the process above indicated. Line upon line does not mean the verbal repetition of the same statement, but successive views of the truth from various stand-points, or by various illustrations.

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